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SOURCES OF THE HISTORY OF EDUCATION

History, like every other study, has its history. Like every other department of human science and literature, it has undergone differentiation and development in the changing conditions of human life and the modified aspirations of the human mind. At first, history—primitive history, as we are accustomed to call it—was epic or heroic, that is to say, it was interested in great deeds or in great men and their actions. To this succeeded the political conception of history, namely, that of the historian interested primarily in political institutions, and intent on inculcating political lessons. Scarcely distinguishable from the political is the didactic moral conception of history as the narration of events for the purpose of illustrating and enforcing moral truths. Next in succession appeared the conception of history as the study of institutions and the investigation of facts for the purpose of discovering and formulating the laws of social, political, industrial, intellectual and religious progress. In this last phase, a comparatively modern phase, historical enquiry is less concerned with external events and devotes more attention to the rise, development and various vicissitudes of ideas, principles, opinions and customs. For the last hundred years, the study of history has been dominated by the conviction that the human race is one vast organic unit, an organization of individuals socially dependent on one another. The task of as-

certaining and describing facts still remains, and, indeed, must remain always, a most important part of the duty of the historian. The deeper interest, however, lies, not in the facts, but in the ideas and principles which they represent. When we study the historical epoch dominated by a Caesar, a Charlemagne, or a Napoleon, we realize, it is true, the importance of verifying historical and biographical data, of ascertaining the truth in regard to the events and incidents in which these great men figured. But, the modern student of history realizes that what is of greater importance than the verification of facts is the study of the character of these men, and the adequate appreciation of the personal factor which made Rome a world-power, reorganized the world of Western Europe in the Middle Ages, or reconstructed the political system of France. We are still interested in the events that happened at Marathon and at Lepanto; we still admire the heroism and chivalry for which they stand. But we are even more interested in the effect which the bravery of the soldiers of Miltiades and the chivalry of the followers of Don John of Austria had on the course of European civilization and culture. We have learned to judge and to value events in their relation to ideas. "Facts," wrote Macauley, "are the mere dross of history. It is from the abstract truth which interpenetrates them, and lies latent among them like gold in the ore, that the mass derives its value."¹

In consequence of the shifting of historical interest from facts to ideas, the history of philosophy and the history of education have come into greater prominence in the curriculum of contemporary education. It is realized today more than ever before that, if the events of general history are to be interpreted adequately and scientifically, account must be taken of the great systems of thought, which contributed more effectively than did

¹Works, V., 131.

the so-called decisive battles of history to shape the destinies of the world. He was a profound thinker as well as an accomplished historian who wrote "The philosophers have always been those who lighted the paths which the generations of men have trodden."² It is realized also that we must study systems of philosophy, not only in the formal presentations which they received at the hands of their founders, but also in the practical applications to which they were put by educators and those who devised educational reforms. For, as it scarcely admits of denial that education always and everywhere depends more or less consciously on some system of philosophy for its inspiration, it is equally undeniable that then only does a philosophy become a universal cultural force when it penetrates an educational method and becomes the inspiration of an educational system.

If we turn from history as a science to historical polemics we shall find a striking confirmation of the truth of these reflections in a fact which is easily observed in the trend of contemporary religious literature. A generation ago, the chief sources from which objections to Catholicism were drawn were the dogmatic system of the Church and her external life as an institution for the salvation of souls. Her dogmatic definitions were made the object of attack by rationalistic writers; her career in European politics was cited by the popular pamphleteer as proof that one cannot at the same time be true to one's country and faithful to the Catholic creed; the lives of the popes were brought into the discussion and one was more or less irrelevantly challenged to reconcile the conduct of eminent ecclesiastics with the Church's claims to sanctity. Today, the brunt of the attack is directed against the Church's career as an educator. Vague ideas are entertained as to what she should have done for the intellectual as well as the spiritual uplift of the race, and

²Cesare Cantù, *Storia universale*, Documenti Vol. II, N. VII, p. 295.

very definite adverse criticisms are pronounced on her career as the teacher of the nations. Wherever the history of education is taught, statements, either wholly false or only partly true, are repeated on the authority of some popular writer, and teacher as well as pupil too often rely on the unsupported assertion of some mere compiler, who has little or no acquaintance with the original literature of his subject. In the more noisy world of controversy the lesson of the classroom and the paragraph of the text-book furnish material for accusation and denunciation, so that there has been created a very definite state of mind hostile to Christian education, to such an extent that, to some, at least, there seems to be an organized conspiracy against the truth.

A glance at the manuals most commonly used in teaching the history of education will convince even the most indifferent that nowhere is educational reform so sadly needed as in the department of the history of education. In spite of the progress education has made along the lines of historical study, Mill's advice is as pertinent today as it was in his time: "There is no part of our knowledge which it is more useful to obtain at first hand—to go to the fountain-head for—than our knowledge of history."³ Perhaps the most widely read of all the popular manuals of the History of Education is, or was until recently, Compayré's *History of Pedagogy*.⁴ The inadequacy of this manual has been so frequently pointed out, and its unfairness has become so notorious that its prestige has been considerably diminished even in the eyes of non-Catholic educators. When one reads an assertion such as the following: "In its origin, the primary school is the child of Protestantism and its

³J. S. Mill, *Inaugural Address*, p. 36, quoted by Lord Acton, *A Lecture on the Study of History* (Lond., 1895), p. 109.

⁴*The History of Pedagogy*, by Gabriel Compayré, transl. by W. H. Payne, Boston, 1886.

cradle was the Reformation,"⁵ one fairly gasps at the audacity of the thing and cannot help recalling Newman's sharp reprimand "Not a man in Europe now, who bravely talks against the Church, but owes it to the Church that he can talk at all."⁶ Compayré, however, is not the only offender. Professor Painter, for example, in his *History of Education*, makes the misleading statement that "Latin, the language of the Church, was made the basis of education (in the monastic schools) to the universal neglect of the mother tongue."⁷ The same writer sums up the history of medieval education by saying: "It (education) was unworthily enslaved to other interests, and both in theory and in practice, it showed its servile condition."⁸ In his treatment of the Jesuits as educators he constantly confounds the rules formulated for the training of novices in the society with those intended for the direction of lay students; for instance, "The will of everyone will identify itself with the will of the superior, which is to be respected and followed as the will of Christ."⁹

Another popular manual is *The History of Modern Education* by Samuel G. Williams.¹⁰ The writer of this work is evidently inclined to treat the Jesuit educators with the utmost fairness; yet he surely exaggerates when he says that the Jesuit teachers "were mostly novices of the order, with a much smaller number of the fully professed brothers,"¹¹ and the history of Jesuit achievement is certainly against the truth of his assertion that "orig-

⁵*Op. cit.*, p. 112.

⁶*Historical Sketches*, III, 109.

⁷*A History of Education* by F. V. N. Painter, p. 100. This volume is one of the *International Education Series*, New York, latest reprint, 1902.

⁸*Op. cit.*, p. 117.

⁹*Op. cit.*, p. 170.

¹⁰*The History of Modern Education* by Samuel G. Williams, Syracuse, N. Y., third ed., 1899.

¹¹*Op. Cit.*, p. 115.

inality or independence of thought was no part of their [the Jesuits'] object, nor was it encouraged."¹² Professor Seeley, in his *History of Education*, devotes special attention to the medieval educators, and his effort to do justice to them is perfectly evident. It is, therefore, regrettable that he should conclude his summary of the educational progress of the Middle Ages with the sentence: "The Middle Ages contributed but little to science, and progress was seriously checked by the antagonism of the Church to scientific investigation"¹³—an assertion which is all the more harmful because it is sustained by a superficial, though not by a thorough, examination of the facts in the case. When he comes to speak of the Jesuits, he falls into the usual mistake of confounding the regulations for the internal government of the society with the rules set down for the training of lay pupils. "They [the Jesuits] were justified in making no attempt to reach the masses by the instructions of their founder in his 'Constitutions' in the following words: 'None of those who are employed in domestic service on account of the society ought to learn to read or write, or, if they know these arts, to learn more of them. They shall not be instructed without the consent of the General.'"¹⁴ Payne in his *Lectures on the History of Education* furnishes instances of the same misunderstanding. For example: "Entire, unreasoning, slavish obedience was not merely praised as an abstract virtue, but practically insisted on, and, indeed, secured by ordinary and extraordinary means."¹⁵

It is not proposed to give here a circumstantial denial or a detailed refutation of assertions such as those which have been quoted. The work has been done more than

¹²*Op. cit.*, 114.

¹³*History of Education* by Levi Seeley, Ph. D., New York, 1899, p. 147.

¹⁴*Op. cit.*, p. 185.

¹⁵*Works of Joseph Payne*, London, 1892, Vol. II, p. 46.

once.¹⁶ It is our present purpose merely to call attention to the lack of scholarliness which these assertions reveal, and to point out the more reliable method which the future historian of education must follow in dealing with the attitude of the Catholic Church towards educational work and educational progress.

A careful examination of the manuals referred to will reveal to any fair-minded critic the fact that they have been compiled, as far, at least, as those portions are concerned which deal with Catholic topics, not from primary sources, but from secondary, and too frequently from unreliable and prejudiced authorities. There is, as we shall see, a vast treasure of original material—educational treatises by patristic and scholastic writers, medieval chronicles and descriptions of schoolwork, decisions of councils, decrees of Popes, pastoral letters of bishops—all of which is neglected by the compiler of the popular manual, who is content to set before his English or American reader the unsupported assertion of some anti-clerical French *Savant* or anti-ecclesiastical German *Gelehrter*. Mr. W. H. Payne, for example, believes that M. Compayré's book "represents very nearly the ideal of the treatise that is needed by the teaching profession of this country,"¹⁷ and Professor Painter finds his ideal in Raumer's *History*, a work which is notoriously unfair to Catholics.¹⁸ There would be less misrepresentation if we had a work that would treat the patristic age, the era of monastic schools and the later medieval period in the way Professor Monroe's *Source Book* has dealt with the Greek and Roman periods;¹⁹

¹⁶Brother Azarias, *Essays Educational*, Chicago, 1896; Hughes, *Loyola and the Educational System of the Jesuits*, New York, 1892; Magovney in *Amer. Cath. Quarterly Review*, Oct., 1898, reprinted by *Pedagogical Truth Library*, New York; Schwickerath, *Jesuit Education*, St. Louis, 1903.

¹⁷Compayré's *Hist. of Pedagogy*, Preface, p. VI.

¹⁸*Geschichte der Pädagogik*, 4 vols., 3 ed., Gütersloh, 1880.

¹⁹*Source Book of the History of Education for the Greek and Roman Periods*, by Paul Monroe, Ph. D., New York, 1902.

that is to say, a work which would go to the original sources and furnish specimens of the writings of the Fathers and the Schoolmen, present an intelligent analysis of the "Plans of Studies" of the religious orders, quote medieval descriptions of school life, and in this way afford the student an opportunity of viewing the facts, not through the prejudiced medium of a second-hand presentation, but in the light of events which were contemporary, and in their proper historical setting. Why should one take the verdict of a Compayré or a Raumer when there is so much first-hand material available? It is not, of course, expected that the compiler of a manual should emulate the great investigators and editors of manuscripts, Baluze, d'Achéry, Cardinal Mai, Muratori and others; it is, however, expected that he should utilize the materials which they have collected and edited, and apply to the study of education in early Christian and medieval times the method which is recognized as the only method permissible in dealing with the Greco-Roman and the modern epochs. Until one has, so to speak, lived in the atmosphere of a historical period, and become familiar with its ideals, its aims, its purposes, its aspirations, one cannot be considered competent to present a true picture of its educational work. "I cannot help wishing," writes Maitland, "that the reader who has formed his idea of the dark ages only from popular writers—I do not mean those who have written professedly on the subject—could be at once fairly thrown back into the midst of them, I cannot help thinking that he would feel very much as I did the first time I found myself in a foreign country."²⁰

The task of "throwing oneself into the midst" of a historical epoch is no longer impossible. It may be difficult; nevertheless, the modern conception of the historian's duty renders it imperative on him to take the retrospec-

²⁰*The Dark Ages*, 5th ed., London, 1896.

tive leap, to go back and live, for a time, in the epoch which he undertakes to describe. The early Christian era and the age of monasticism are so far removed from our own time in manners, customs, ideals and modes of thought that no historian, least of all, the historian of education, can afford to neglect original sources if he seriously intends to rid his mind of preconceived notions and to judge the shortcomings, faults and seeming absurdities of those ages, not by the standard of modern ideas, but by the standard which prevailed in those times. He will not, for example, condemn the monastic teachers for their apparent neglect of the mother-tongue if he is familiar with the circumstances which conditioned educational work in the monasteries. He will not attribute to the discouraging influence of the Church the neglect of scientific study if he knows, as he should know, that, in the age of which he is speaking, there were other and more immediate causes productive of indifference in matters scientific.

The present article is a plea for a more thorough exploitation of the original sources of educational history in the early Christian and medieval times. And what a wealth of material there is! For the early Christian period, from the first century to the fifth, we have the writings of the Greek and Latin Fathers,²¹ the imperial regulations, especially the *Theodosian Codex* which governed the first Christian schools²², and, scattered through the great Bollandist Collection²³, sketches descriptive of school life and educational work. For the history of the monastic schools, from the fifth century to the ninth, we

²¹Migne, *Patrologia Latina*, 221 vols., Paris, 1844-1864—the first 60 vols. contain much educational material for what is known as the Patristic Age—*Patrologia Græca*, 161 vols., Paris, 1857-1886.

²²*Corpus Juris Antejustiniani* edd. Böckingius et alii, Bonn, 1837, ff., Vols. II and III.

²³*Acta Sanctorum*, etc., collegg. Bollandius et alii, Antwerp, Brussels, Paris, 1643, ff.

have the rules of the great monastic founders, Basil, Cassian, Benedict, etc.²⁴ For the history of the Carolingian Schools, in the eighth and ninth centuries, we have the Capitularies of Charlemagne and his successors and the letters and educational writings of Alcuin, Rhabanus and others.²⁵ For the tenth century we have the works of the celebrated teacher Gerbert, afterwards Pope Sylvester II.²⁶ For the eleventh and twelfth centuries we have the works of Abelard, Hugh of St. Victor and John of Salisbury.²⁷ For the thirteenth century we have abundance of educational material, for instance the famous treatise *De Disciplina Scholarium*;²⁸ the treatise *On the Training of Princes*, at one time attributed to St. Thomas but now recognized as the work of William Pérault, who died in 1275;²⁹ the work, *De Regimine Principum*, by Giles of Rome,³⁰ and the writings of Roger Bacon.³¹ In the works of John Gerson we have several important treatises on education showing the condition of the schools in the fourteenth century.³² For the history of the universities in the Middle Ages we have the late Father Denifle's monumental work, a collection of documents referring to the University of Paris, and similar collections referring

²⁴Basil, *apud* Migne, *Patr. Græca*, XXIX, XXXII; Cassian, *Patr. Lat.*, XLIX, L; Benedict, *ibid.*, LXVI; *Regula Sti. Caesarii*, *ibid.*, LXVII, etc.

²⁵*Capitularia Regum Francorum*. ed. Baluze, Paris, 1677, 2nd ed., 1780, reprinted in Mansi's *Collectio Amplissima Conciliorum*, Vols. XI ff.; *Alcuini Opera*, Migne, *Patr. Lat.*, C, CI; *Rhabani Mauri Opera*, *ibid.*, CVII-CXII.

²⁶Migne, *Patr. Lat.*, CXXXIX.

²⁷*Ibid.*, CLXXVIII; CLXXV-CLXXVII; CXC-CXCIX.

²⁸*Ibid.*, LXIV.

²⁹*De Eruditione Principum*, in *Sti. Thomae Aquinatis Opera Omnia*, Parma edition, XVI, 390-476.

³⁰*Aegidii de Columna De Regimine Principum*, Rome, 1607, Venice, 1617.

³¹*Opus Majus*, ed. Jebb. Lond., 1733; *Opera hactenus inedita*, ed. Brewer, Lond., 1859. There was published in 1902 by the Cambridge University Press what purports to be a fragment of Roger Bacon's Greek Grammar, edd. Nolan and Hirsch.

³²*Joannis Gersonii Opera Omnia*, Antwerp, 1706. See this REVIEW, Vol. I (Feb., 1911), pp. 116 ff.

to Oxford, Cambridge, and the other universities.³³ Many of the treatises here referred to, or extracts from them, have been translated into German and are published in Herder's *Bibliothek*.³⁴ The daily routine of the medieval monastic school and many details of method and content of education are described in the monastic annals especially in the *Annales Sangallenses*, which are to be found in the well-known *Monumenta Germaniae Historica*.

The foregoing is merely a partial list of the original sources from which the history of education in patristic and medieval times may be drawn, and from which it must be drawn if it is to meet the requirements of modern historical method. It is on these sources that men like Mullinger, Léon Maitre, Denifle and others have relied for their histories of the schools and universities of the Middle Ages; to these sources, also, writers like Ozanam and Hauréau have had recourse when they wished to obtain materials for a study of medieval civilization. Among historians of education Davidson and Monroe³⁵ seem to have made use of these materials, although neither of them has succeeded to the satisfaction of Catholic educators in giving an adequate interpretation of the aims and purposes of the medieval Christian institutions of education. The task of handling the vast amount of literature available for the study of education during the first fifteen centuries of the Christian era is necessarily difficult. The historian should not allow the mass of de-

³³*Chartularium Universitatis Parisiensis*, edd. Denifle et Chatelain, 4 vols., Paris, 1889 ff.; *Monumenta Franciscana*, edd. Brewer et Howlett, 2 vols., Lond., 1858-1882; *Monumenta Academica*, ed. Anstey, 2 vols., Lond., 1868. The last two are Nos. 4 and 50 of the Collection *Rerum Britt. Scriptores*.

³⁴*Bibliothek der Katholischen Pädagogik*, herausgegeben von Herder, Freiburg und St. Louis, 1888, ff.

³⁵Davidson, *A History of Education*, New York, 1901; Monroe, *A Textbook in the History of Education*, New York, 1908, *A Briefer Course in the Hist. of Education*, *ibid.*, 1908.

tail to interfere with his clear perception of the main trend of educational work. Neither should he permit his enthusiasm to play havoc with his sense of fairness; an undue preference is as prejudicial to truthfulness as a preconceived aversion. He, however, who has mastered the details has power to rise above partiality and prejudice. "The historians of former ages, unapproachable for us in knowledge and in talent, cannot be our limit. We have the power to be more rigidly impersonal, disinterested and just than they; and to learn from undisguised and genuine records to look with remorse upon the past, and to the future with assured hope of better things; bearing this in mind, that if we lower our standard in history, we cannot uphold it in Church or State."³⁶

The Catholic student will, naturally, have no fault to find with Cubberley's *Syllabus*,³⁷ since it contains nothing but synopses and bibliographies. He will not object to Laurie's work on Pre-Christian education,³⁸ although he will miss the constant reference to Christian ideas as a standard of comparison, which he will find in Catholic works on the subject.³⁹ On the subject of Jesuit education we have an excellent, authoritative study by Father Schwickerath, based on a thorough examination of the

³⁶Lord Acton, *A Lecture on the Study of History*, London, 1895, p. 74.

³⁷*Syllabus of Lectures on the History of Education*, New York, 2 vols., 1902.

³⁸*Historical Survey of Pre-Christian Education*, 2nd ed., Lond., 1900.

³⁹In German, we have, besides Herder's *Bibliothek*, the collections: Hubert, *Lebensbilder Kath. Erzieher* Bd. I-VII, Freiburg, 1886-1897; Ganssen, *Sammlung der bedeutendsten pädagogischen Schriften aus alter u. neuer zeit*, Paderborn u. Münster, Bd. I-XXX, 2 aufl., 1893, ff. We have also a number of excellent manuals, for instance, Stöckl, *Lehrbuch der Gesch. der Pädagogik*, Mainz, 1876; Kellner, *Skizze u. Bilder aus der Erziehungsgeschichte*, 3 Aufl., Essen, 1880, and *Kurze Gesch. der Erziehung*, 10 Aufl., Freiburg, 1890; Kehrein, *Ueberblick der Gesch. der Erziehung*, 19 Aufl., Paderborn, 1890; Kappes, *Lehrbuch der Gesch. der Pädagogik*, Münster, 1898.

sources.⁴⁰ Finally, the student of the history of education will find a vast amount of material scattered through the volumes of the *Catholic Encyclopedia*, and will profit by the condensed statement of the Catholic point of view in the article entitled *Education*.

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⁴⁰Schwickerath, *Jesuit Education*, St. Louis, 1903. The principal original sources are Pachtler's 4 vols., *Monumenta Germaniae Pedagogica*, Berlin, 1887-94; *Monumenta Pedagogica*, part of the *Monumenta Historica Societatis Jesu*, Madrid, 1901-1902; Commentaries on the *Ratio Studiorum*. Cf. Schwickerath, *Op. Cit.*, 662 ff.

THE CATHOLIC TEACHER AND THE NERVOUS CHILD

The terms "nervous" and "nervousness" are of frequent occurrence in present-day writings dealing with topics interesting to the teacher, and pertinent to his calling. The word "nervousness" it is well to note, is applied to two distinct but closely related conditions; the first, temperamental, marked by quickness and activity of movement, keen susceptibility to sense impressions, strong motor reflexes; in short, a condition bordering on the pathological, easily progressing under stress, to the second state, characterized by various morbid symptoms and psychoses. Obsessions and fears are prominent in this latter or pathological state, and we have manifestations of a distressing and incapacitating character, which at times make their victim as helpless as if suffering from actual organic disease. The term "nervelessness" more accurately describes this latter condition; hence the medical name "neurasthenia"—nerve weakness.

This matter of nervousness demands serious attention, as it is intimately bound up with the social and economic interests of the state. It is to a great extent from members of this handicapped class that the ranks of incompetents and dependents are filled. It is hardly worth while in a brief article like the present to stop to prove by statistics and other evidence that functional nervous disorders are doing heavy damage among our people. The evidence and the proof are on all sides. Within a few years this prevalent weakness has been much discussed, largely in connection with the Emmanuel movement, the so-called "New Thought" and the publicity given to the unsavory details of a notorious criminal trial. The accompanying crop of books on moral and

mental hygiene appeared, one of which, popular in style, and addressed to the widest possible audience, is the really helpful little work of Dr. Walton, "*Why Worry.*"

Leaving out of account the cases in which there is question of the wages of sin, and the penalty of excesses, we find in seeking out the causes of this evil state of affairs that medical authorities are quite in agreement in declaring that the efficient and persisting factors in the production of our American nervousness are moral in character; defective mental training, a wrong attitude of mind, the imitation of pernicious example.

Contributory causes, of course, are our trying climate, the excessive hurry of present-day life, to which this generation is hardly yet accustomed, and the struggle for existence. These external conditions are permanent, and likely to be emphasized as time goes on; we cannot change them to any great extent. We must proceed like the agriculturist who fights a persistent plant disease, not by trying to exterminate the ubiquitous germ, but by planting resistant stock.

What we can apply our efforts to is the moral training, and herein lies the particular concern of the educator, and of the Catholic educator especially, whose chief aim is the moral and spiritual good of the child under his care.

Let us examine a few features of this nervousness of ours in order to see the special weak points to which we may direct our work. It was Dr. Clouston, the celebrated Scotch alienist, who remarked to the late Prof. James that the American people seem to be at a continual high tension; to carry as it were, their whole nervous force mobilized in their countenances. This intensity of expression he said, argued the expenditure of too much energy, and he added that he saw more hope for the mental health of the duller-eyed Britisher who was not so highly keyed up.

The keen specialist put his finger on a weak spot, and he pointed out an expenditure of natural resources besides which our wholesale destruction of the forests sinks into insignificance. This faulty mental state is characteristic of the earlier stages of nervous trouble, and it is largely imitative in character. The Americanisms "hustle," "push," "go-aheadativeness," are much abused terms, and are really comprised under the general head "fidgets."

The remedy for this phase of nervous derangement is the cultivation of repose of manner and the relaxing of the ceaseless tension which is wearing out the nerves, or in other words, there must be exercised a special form of self-control, that great specific for erratic nerves. The question of self-control will form the gist of our treatment of the problem of the nervous child; ways and means of developing the power, of securing its exercise in the earlier stages of the child's career and of impressing on his mind during that later and most critical period, pubescence, the practical importance and ever present need of this powerful influence for moral health.

Take another phase of morbid nerve phenomena included in the terms, "doubting folly," "obsessions," and "phobias." Their number is legion, but they are all characterized by a few marked symptoms like fear, insistent thoughts, chronic indecision and scruples. The striking features of these psychoses is the microscopic mentality, as Dr. Walton aptly describes it, whereby thoughts, feelings, and motives which would pass unnoticed by the naked eye of common sense assume formidable proportions; and he truly remarks that it will not do to attempt to convince these subjects that their state of mind is imaginary; the microscope is too much of a reality. We have to accustom them, *suaviter et fortiter*, to depend on the normal vision; to relinquish the microscope as destructive of their moral eyesight.

The chief value to us Catholic teachers of the works on mental health written by those outside the Church is this: We are afforded an evidence of the universal value and applicability of familiar principles laid down time and again by our own spiritual writers; St. Francis de Sales, Thomas a' Kempis, Blossius, Tauler and innumerable other Catholic divines were preaching the "don't worry" doctrine and the "gospel of relaxation" centuries ago.

We are reading and hearing read every day the grandest philosophy of life that the world has ever heard, but perhaps on account of a haunting notion that the modern man with his vast knowledge and scientific training has some moral regimen more effective against these mental weaknesses, or, more likely, on account of hearing old truths from a novel standpoint, from these recent non-Catholic works on mental and moral health we get an impression of freshness stimulating to the mind. The truth is we have the best and soundest of psychological maxims and principles in the books we use every day. We may well take Captain Cuttle's advice to "overhaul" familiar volumes. We know, too, that these principles are secured to the rock of religious truth, which certainly cannot be said of the fragmentary, shifting philosophy of the agnostic.

Coming at last to concrete treatment of our theme we premise that in our Catholic schools we may expect to find a large proportion of nervous children. There are several reasons for this. One that deserves attention is that a very large quota of our pupils are of Irish and Polish extraction; that is, they are children of two of the most impressionable and mercurial peoples on earth. A noted nerve specialist* once said that some of the most pronounced cases of nerve prostration in his practice were among those whose parents were of the immigrant class.

*Dr. George M. Beard, author of "American Nervousness."

In dealing with children we have advantages and disadvantages. We have our Christian philosophy of life, and a unity of faith among our pupils. On the other hand we are hampered by the inadequate supply of trained teachers, often by school buildings defective in lighting and ventilation, as compared with the financially well-supported state schools, and in common with them we have to cope with the perversity of wrong home training, though probably in much less degree. A parent who supports the Catholic school is usually a good parent, and disposed to correct any shortcomings in his dealings with his child. So, on the whole, our opportunities for character-forming are very good.

We have seen that the great need of the nervous child is self-control. To the development of this quality the teacher should devote his best talent. From the early days of the child's school life his training should be directed to the formation of habits of prompt obedience, attention, according to his powers, to the work in hand, of neatness and order. These latter habits relate to matters small in themselves, but of great disciplinary value, such as care of clothing, person, and articles of property.

In the younger pupil, it is out of the question to try to establish any system of rigid repression of bodily activity. Of course, pernicious habits of a minor character should be corrected; such habits, for instance, as biting the nails, putting pencils and other foreign substances into the mouth. The object is to make an early attack on any incipient vicious habits which tend to weaken self-control.

The self-consciousness so often met with in nervous children should receive special attention. Many of the daily exercises of school life can be used as a means of overcoming this defect. The treatment should be very gradual and cautious, lest some strongly inhibitive shock be given to the child's sensibility, thus making him

more shy than before. Care is needed in correcting mistakes; abruptness or ridicule must not be used. A bad case of stammering known to the writer was caused by a harsh method of correcting the boy's reading. We are thankful to say that it did not occur in a Catholic school.

Vocal reading is one of these means. If painstakingly taught the exercise will accustom the nervous little one to hear his own voice in public, and to speak with expression and clearness; and these acquisitions promote confidence and ease of manner. Defects of voice and articulation should be most carefully treated. This is a point of great importance. How much of the dread men and women have of opening their mouths in public for fear of "putting their foot in it," to use the popular phrase, is not due to lack of skillful treatment in early days of some defect of voice or articulation!

The concert recitation so much used by our teaching Sisters in their work among the girls, is an excellent means of overcoming the excessive shyness of a nervous child. Starting him in a rear row where he feels more at ease, after a few exercises he may gradually advance to a front rank in the company. After a while he may be given a part in a trio or duet recitation, and finally he is prepared to launch forth boldly on his own account as a public speaker, in a rhetorical morsel of some sort. For want of this judicious preparation, nervous children have been known to break down miserably on being forced into an effort in this line for which they felt an utter incapacity, and they never tried again. A case of systematic truancy, due to dread of the formidable compulsory 'declamation,' once came to our notice.

If we are interested in the care of the neurotic pupil we use little expedients to rid him of shyness. A position of responsibility in connection with some class duty, like caring for the windows, taking the temperature, etc., can be assigned him, and so he will become accus-

tomed to exercise the duties of office in the presence of a gathering.

Judicious sympathy in the teacher will make the timid child unfold responsively where chilling rigidity would cause the defect to become more deeply rooted. Presumably some teachers are so constituted that they can not avoid giving an ogreish impression to their small charges. They are usually dreadfully conscientious, and their uncompromising execution of the daily round of lesson-hearing has communicated a saw-like quality to their voice, and a stony glare of determined rectitude to their eyes.

We will suppose now that the childish career of our little bundle of nerves is well under way, and that he has now reached the age when the Church admits him to the reception of the sacraments, and his religious instruction receives its greatest emphasis. During this time to some extent he passes rightly under the teaching of the priest, trained in theology, who is presumed to present the subject to his youthful mind with the skill and prudence required, and to this extent the responsibility of the lay teacher is lessened. But it is the usual thing for the lay teacher to impart regular instruction in the catechism; and here is where that redoubtable character, the amateur theologian, comes upon the scene. Unless he has special training, and saving common sense, his capacity for doing mischief is great.

Startling examples, pessimistic views of the chances of salvation of the majority, the terrible truths, are the topics in which he is strong. Religion is apt to assume a dismal aspect to the nervous child to whom these matters are presented with the imprudent zeal of the catechist who believes in striking terror into young hearts as a deterrent from sin. Happily, our trained religious unite zeal and prudence.

The real need of the sensitive child in whom the

foundations of the faith are well laid, and whose usual dispositions are delicacy of conscience, and a tendency to discouragement, is the instilling of the beautiful virtue of confidence in God. He should be taught that no circumstances of life, no matter how desperate, ought to prevent man from clinging with the grasp of his free will to the robe of God's mercy.

There are certain fundamental and important distinctions in the matter of temptation and consent which should be impressed clearly on his mind. The relative value of deliberate acts of the will, and of mere feelings or operations of the imagination, if properly brought out, will prepare the victim of "nerves" to guide himself by a sound moral philosophy through life.

Few and solid should be the devotional practices recommended to our little charges. They should be made to feel that mere sentimentalism is a very poor substitute for the practice of the real, substantial virtues of everyday life.

The moral talks given in Catholic schools once in the week, are occasions when much good may be done. These talks are often given by one in whom the pupils have the highest confidence; probably they have exceptional opportunities for observing such a teacher, and he has won their regard. His words will have for them the greatest weight, and the truths he implants in their minds regarding the natural virtues and moral values in life, cannot fail to make a deep impression. Here is his opportunity for preaching the gospel of relaxation and the "don't worry" doctrine. Here he will bring to bear the arms of denunciation of the tobacco habit, and the like pests of youth.

Probably there is no better merely natural way of // getting the nervous system into healthful action than the practice of athletic exercises. One chief aid in the discipline of the child of nervous tendencies is to lead him

into the various sports which call for agility, control, and moderate strength and courage. A beneficial effect on children of weak nerves is that they are rendered more self-reliant and more able to cope with the emergencies of life. The gain in general health is very often marked.

Teachers are well aware of the difficulty of securing proper ventilation and evenness of temperature in the class-room. This end is not attained in an entirely satisfactory way even in our most modern school structures. However, the matter is so important to the health of the school children, particularly of that special class which we are considering, that the thorough teacher will use constant vigilance to keep the class-room air as pure as possible without exposing the pupils to notable risk of "catching cold." Foul air acts as a poison on the nervous system and its evil effects are seen in flushed faces, headaches, inability to study, and many other ills. Another point of school hygiene that deserves attention is the requiring of the pupils to assume correct positions, standing or sitting; even more important to nervous health is the detection and remedying of defects of vision. Eye troubles are very common among children and they are a prolific cause of nervous strain. Children with abnormalities of vision should be sent at once to an oculist, in order that proper glasses may be fitted. Pupils should not be permitted to work in poor light. No circumstances can excuse the practice of such an evil. The kaleidoscopic amusements of children nowadays are sufficiently ruinous to the eyes without adding to the strain in school.

Defects of hearing, the presence of adenoid growths and other physical deficiencies and abnormalities which are so frequently found in children, should be subjects of watchful attention on the part of the teacher, especially in the absence of that systematic medical inspection which is so lacking in some districts.

The exercise of self-denial and of the happy faculty of

accommodating one's self to either good or evil circumstances forms part of the education of the will; a department of pedagogy in which modern education is sadly deficient.

Self-denial and thoughtfulness of others have a supreme value in keeping us free from self-worship, that baneful state of the chronic nervous invalid. Our constant efforts may well be devoted to forming our pupils in those sterling virtues. One of the compensating features of boarding schools is the opportunity they afford for training the young to become accustomed to ordinary things in the way of food and lodging; besides there is in these schools an absence of the coddling by which so many promising youths are spoiled at home. The day school teacher cannot influence home training to any great extent; but if at home the children are taught to eat what is placed before them, to repress all fastidiousness, and to avoid moping and singularity, the work of the teacher is greatly reinforced.

We are not by any means aiming at making health fanatics out of our children; we do not wish them to carry about with them clinical thermometers, or pulse registers. We must rather cultivate in them the frame of mind to accept sickness with resignation. Let us have sound minds in healthy bodies by all means, whenever possible; but let us have the sound minds anyhow. Anxiety to have the best possible health, to adopt the safest possible callings, to avoid all risks, constitutes a kind of disease in itself.*

Nature study, with the attendant out-door quest for specimens, forms a delightful "fad" which affords a source of unfailing interest to children, and along with it a love of rural life, so much to be desired among our people, is fostered. There is a great field for the concerted effort of Catholic societies and philanthropists in getting our anaemic city children into the country for periods as long as practicable.

*Cf. Dr. Walton, "Why Worry?"

11 The enormous circulation of the "comic supplement" among children fills with alarm many who have at heart the best interests of the young. Some years ago a writer on psychology spoke of a certain impish caricature of childhood which was spread among children, and to its influence he attributes a distinct cast of infantile countenance prevailing in some sections a few years since. Familiarity with the pictures which show children in the perpetual exercise of disrespect of elders, and portray all sorts of vulgar extravagances, to say the least, are not influences for good upon the impressionable child.

Something should be said of the reading suited to nervous children. Teachers should be ready to advise on this important point. For that purpose it is well to have at hand a list of books specially helpful to the young towards character formation.

All the pains bestowed on the education of a nervous child will be amply repaid by the reflection that we are moulding for a life of usefulness a being who without proper training would suffer, in the noblest part of his nature, perhaps a life-long unhappiness, and that we are rendering a service of very special value to humanity at large.

BROTHER VALENTINE,
Congregation of Xaverian Brothers.

THE INSTITUTE OF NOTRE DAME DE NAMUR

The Institute of the Sisters of Notre Dame was founded in 1804 at Amiens by Marie-Rose-Julie Billiard, a native of Cuvilly in the diocese of Beauvais, Picardy, a daughter of John Billiard, a tradesman and small farmer, and his wife, Antoinette Debraine, a sister of the village school-master, industrious and pious people; and, associated with her, Mdle. Marie-Louise-Françoise Blin, Countess of Gézaincourt, whose father was the Count of Bourdon and Viscount of Domart in Ponthieu, and her mother a daughter of the Baron of Fouquesolles, lord of Gézaincourt and several other domains in Picardy.

The co-foundresses first met in 1794 in Amiens, where Julie, after a youth of piety, labor, and suffering, was now, paralyzed and almost speechless, cared for by a noble Christian lady, the Countess Baudoin, who brought her friend Mdle. Blin de Bourdon, to the bedside of the poor invalid. Very soon a holy friendship was formed between these two valiant women, now of mature age, outwardly so different and inwardly so much alike that their souls were as one, so closely bound by a perfect love in God and for God that nothing could ever separate them in life or death. Julie was urged to make her home at the Hotel Blin de Bourdon in Amiens, and here, with some noble young ladies of the neighborhood who desired to join them, the two friends prayed, meditated, worked for the poor, and were initiated into all the secrets of the spiritual life by the holy and zealous Père Thomas, then of the Fathers of the Faith, later of the Society of Jesus. The story of these days, beautiful and edifying, may be read in the *Life of Blessed Julie Billiard*. These first disciples were not the companions destined for her by God in the work yet undreamed of, for they fell off

one by one until no one remained but her "eldest daughter," Mdlle. Blin. These two were living together when through Father Thomas they made the acquaintance of the man destined by Providence to sow the seed of the new Congregation. This was Father Varin, then superior of the Fathers of the Faith. He was just meditating a plan for gathering together the orphans left destitute by the Revolution and procuring for them a Christian education when he met Julie Billiart, who seemed to him at once, contrary to all appearance, the instrument of Providence. She was an invalid, it is true, and poor, and possessing only a meagre education; but she had a courageous heart, a faith such as moves mountains, and a confidence in God the firmer because she had no other resource. Father Varin, a man of God, spoke to her as one who could understand the price of immortal souls, and outlined the object of the congregation he had in mind. He commanded her to gather around her young girls who would be capable, because of their talent and virtue, to engage in the work of religious education.

The first to present herself was Mademoiselle Catherine Duchâtel of Rheims. Father Varin drew up a short provisional rule, and on February 2, 1804, Julie Billiart, Françoise Blin and Catherine Duchâtel made or renewed before the Blessed Sacrament the vow of chastity and engaged themselves to work for the education of poor children. Afterwards they consecrated themselves to the Sacred Heart of Jesus and the Immaculate Heart of Mary. This was the beginning of the Institute of Notre Dame.

Within a month three chosen souls asked admission to the new congregation. New laborers were called to the field as the work increased. From the first Mère Julie let God act freely in souls, receiving gladly those He sent her but never going beforehand to urge their entrance. The first labors of the Institute were the care of eight

little orphans, all their first convent could hold, and the instruction of women and girls sent by the Fathers of the Faith while they were giving missions simultaneously in all the churches of Amiens. One of these missionaries, a certain Father Enfantin, seeing Julie's tireless zeal and devotion, and thinking she could do much more for the good of souls if she had health, bade her make a novena with him to the Sacred Heart of Jesus, but without telling her for what object. She did so, and on the sixth day, June 4th, 1804, she found herself, after thirty years of pain and helplessness, perfectly cured. During the twelve years of life that remained to her she was able to travel about and do all the business required for the establishment of fifteen houses of her institute.

On the feast of St. Teresa, October 15, 1805, in the chapel of the convent at Amiens, the two foundresses and two of the Sisters, Victoire Leleu (Sister Anastasie), and Justine Garson (Sister St. John), made the three vows of religion. Mother Julie took the name of Sister St. Ignatius, though for prudence sake she was never publicly called so, and Mother Blin was henceforth known as Sister St. Joseph. The more extended rule which they now bound themselves to keep is the same in all essential points as the one observed to-day, which was approved by Gregory XVI in 1844. It provided for the government of the institute by a Superior-General, who should be charged with visiting the houses, nominating the local superiors, changing subjects from house to house when necessary, corresponding with members dispersed in the different houses, and assigning the revenues of the Society. The Sisters were to labor in concert with the parochial clergy, solely in the education of youth, opening houses only where invited to do so by diocesan authority, and in no place where they could not have free schools. Mother Julie was at once elected the first Mother-General, an office which she continued until her death. She

formed her subjects from the outset, gently, maternally, with great liberty of spirit, to the virtues of the religious life, especially simplicity, obedience, and charity, which she wished to characterize her daughters. From this time date all the practices of devotion still in vigor—meditation morning and evening, rosary, spiritual reading, visit in common to the Blessed Sacrament, examination of conscience twice a day, day of recollection every first Friday, weekly confession, and Holy Communion three or four times a week according to the advice of the confessor, with such practices of penance as were in use among the old communities. She herself was a daily communicant to the end of her life.

Blessed Mother Julie was no less zealous to train the Sisters destined for the schools, especially in all that concerned the teaching of religion. This had always been her own work of predilection, begun with her little playmates when she was but seven years old, and it is a noteworthy fact that all the early Sisters formed by her were remarkable for the fruits they obtained by their religious instructions.

In all schools of Notre Dame half an hour must be given every day to the explanation of catechism, and conferences on Christian Doctrine are held almost daily in the communities. Mother Julie's "supernatural common sense," as a French prelate phrased it, led her to do away with the time-honored distinction between choir-sister and lay-sister, and have but one grade of religious united as the children of one family at a common table and recreation; but this perfect equality of rank never prevented her from putting each Sister at the special work for which her capacity and education fitted her. There could be only gain in the refining influences of charity and humility, she thought, by mutual contact; and even in her own life-time her apparent innovation had abundantly proved a blessing.

As the number of subjects increased, the Foundress was able to respond to the many calls made on her zeal and generosity. Several small houses were founded in the dioceses of Amiens and Beauvais, all of which had to be abandoned when Divine Providence made it plain that the soil of France was not the sphere destined for them. As frequently happens in works of this kind, knowledge of God's designs came through severe trials. An over-zealous confessor who wished to impose a new rule upon the institute, doing away with a superior-general and a mother-house, and introducing a new spirit, so prejudiced the Bishop of Amiens, when his plans were not accepted, that Blessed Mother Julie was obliged to leave the diocese. She went to Namur, Belgium, where Mother St. Joseph was at the head of a house which had been opened in 1807, and whither the Bishop, Mgr. Pisani de la Gaude, had invited her with all her daughters. From that time Namur has been the mother-house and the bishops of that hospitable city have been the kind friends and fathers of the institute, as well as its ecclesiastical superiors. Only a short time elapsed before the Bishop of Amiens found out how he had been deceived as to the sanctity of Mother Julie, and he made every reparation in his power. He invited her back to his episcopal city, and she returned and tried to re-establish the convent, but had to give up the attempt for lack of means and subjects. Even at Bordeaux, where everything promised well, she eventually met with failure. Her foundations in Belgium, on the contrary, were all prosperous; and in fifteen convents her Sisters were working peacefully and fruitfully at the formation of good Catholic girls when God called to himself the indefatigable Mother-General. She died on April 8, 1816, after an illness of three months. She was proclaimed a saint by the whole population of Namur, who but re-echoed the more discerning judgment of her spiritual daughters, of learned and virtuous ecclesiastics

throughout Belgium and France, and of the Holy See in the person of Pope Pius X, by whom she was solemnly beatified on May 13, 1906.

Mother St. Joseph was unanimously elected to succeed the Foundress as Superior-General. She governed the institute wisely and well for twenty-two years, dying at the advanced age of eighty-two in 1838. Mother St. Joseph is looked upon as co-foundress of the Congregation, not only because of her association with Blessed Julie from the first inception of the work, but also because her large revenues made a beginning possible, her virtue and her skill in business were a mainstay at all times to her superior, and her length of years enabled her to carry out all the intentions of the Foundress which needed time to mature. Thus she drew up and collated the Rules and Constitutions as they were to be presented to the Holy See for approbation; she wrote from memory and notes all the little customs and practices of religious discipline which form the spirit of the institute, as also the history of the foundations and memoirs of the first Sisters; she drew up the schedule of studies, and by her prudence and foresight saved the schools in the troublesome petty persecutions under the government of William of Nassau. It was during these difficult times that a foundation being desired in Holland, and not seeing her way to make it, she invited the pioneers of the prospective community to Namur for their novitiate. At the expiration of their term of probation they pronounced their vows and then returned to their own country. This is the origin of the Congregation of Sisters of Notre Dame whose mother-house is in Coesfeld, Holland, and who have large establishments in Cleveland, Covington, and other cities of the Middle West.

In 1840 Bishop, later Archbishop, J. B. Purcell of Cincinnati, Ohio, asked for a colony of Sisters of Notre Dame from Namur for his episcopal city. Eight Sisters were

sent, of whom one, Sister Louise, was in 1845 named superior of the house of Cincinnati and of all that should spring from it. For more than forty years she governed an ever-growing community with consummate wisdom and virtue. At her death in 1886 she left eight hundred religious in thirty convents, teaching twenty-five thousand children. The first novice she clothed in the religious habit, Sister Julia, after being her support and counsellor for years, succeeded her as provincial superior and held the office for fifteen years until her death in 1901. During that time she made fifteen foundations, the chief being that of Trinity College, Washington, D. C., an institution solely for the higher education of women, which in the ten years of its existence has more than realized the hopes of its zealous and enlightened founder. A colony of Sisters from Namur went with the heroic Father de Smet to Oregon in 1846, but not finding work enough among the Indians and half-breeds at Wailamette, they were, at the urgent advice of Archbishop Alemany, transferred to San José, California, in 1857. Divine Providence left them on the Pacific Coast also for forty years an able and most exemplary superior in Sister Marie Cornélie. There are at present eleven houses in California, all having academies and parochial schools attached.

Thirty religious were sent in 1859 and subsequent years to Guatemala, where they were welcomed royally and did excellent work until in 1875 a sudden change in the government put the reins of power into the hands of the Free-Masons, whose first move was to expel all priests and religious. The Sisters of Notre Dame, their numbers augmented by many who had joined the order in that country, went to California and other places in the United States where communities gladly received them.

The Sisters of Notre Dame went to England in 1846, at

the request of the Redemptorist Fathers, who were laboring at Falmouth. After an unsuccessful attempt to establish themselves at Penryn, Cornwall, they went, again at the desire of the Redemptorists, to Clapham, London, where a wide field opened to their zeal. The visible angel of the English missions was Sister Mary of St. Francis (Hon. Laura Petre), who, entering the order at Namur in 1856, just when Catholics had been given a chance to open schools of their own in England, if they could provide them, devoted her large fortune and her exceptional talents and experience to building up the needy English missions. Besides the gratuitous education of the poor, the Sisters took charge of upper and middle schools, and of training colleges for school mistresses at Mt. Pleasant, Liverpool, and Dowanhill, Glasgow, which have always ranked first of their kind with the government inspectors of schools.

From the English mission branched out two houses in South Africa, one at Empandeni, Mashonoland, with schools for the natives, and another at Kronstadt, Orange River Colony, with free school, academy, and a college for women. Ten years before this, in 1894, Sisters from Belgium had gone to the desolate mission of Congo and have toiled with consoling results among the natives in Kisantu and Nlemfu, where the Jesuits, as at Empandeni, have charge of the Catholic missions.

The Institute of Notre Dame has at present 118 houses, of which 49 are in Belgium, 18 in England and Scotland, 47 in the United States, and 4 in Africa, with a total of 3,472 religious, who teach 85,060 free scholars, 11,459 in academies, 3,499 in boarding-schools, and 35,507 in Sunday Schools, with an additional 43,222 in sodalities. This year (1910) the Superior-General, Mother Marie Aloyse, is making a visitation of all the American houses, the first time a Mother-General has come to this country.

SISTERS OF NOTRE DAME.

Trinity College, Washington, D. C.

THE STRUGGLE FOR THE CHRISTIAN SCHOOL IN FRANCE

As the readers of the *REVIEW* already know, the French Bishops, in their collective letter of September 14, 1909, unanimously condemned fourteen text-books in history, ethics and civic instruction in use in many of the public schools of France.

This condemnation, as was to be expected, caused a commotion. Catholic parents looked upon it with feelings of relief and gratitude; it was a measure in behalf of their children's souls; they formed associations for the purpose of supervising the teaching given to their children and of obtaining the suppression of the forbidden text-books. In many cases where satisfaction could not be had, they kept their children out of the school; in other cases children were expelled from the school because they would not use the official text-books. On the other hand, the state teachers and their associations denounced the action of the bishops as an attack on their rights and character, and as an interference with the rights of the state. In several dioceses they brought legal action against the bishop, with the result that in some cases the bishop was acquitted and in others condemned. The venerable Cardinal Luçon, Archbishop of Reims, who had been condemned by the tribunal of that city as one of the signers of the letter, to a fine of 500 francs, appealed from this sentence. On January 5 of the present year, the Court of Appeals of Paris confirmed the condemnation. In spite of this decision, the Cardinal declared from his pulpit that he would stand by the action of the Episcopate.

The attitude of the French bishops indicates plainly that for them submission or compromise is out of the

question. The solemnity of their action, the unanimity of their decision, the absolute character of their sentence in the condemnation pronounced as well as their conduct when brought before the tribunals, show that they are deeply conscious of their right, and of their principal duty: the protection of the souls of their people and particularly of the children.

Our purpose in this paper is to make clear, by some quotations from the text-books condemned, how rightly the Bishops have forbidden them, and to show to those who might not suspect it or might be deceived by the fallacious appeal to "neutrality," how largely an anti-Catholic and anti-religious spirit animates the teaching given in many of the state schools of France under the supervision and with the approbation of official authority.

We shall first give the terms of the episcopal condemnation and the list of the text-books condemned; we shall then produce some quotations from these books concerning history, morality and religion. As the discussion of these quotations would be long and tedious, we shall be content with a few observations here and there. And we are sure that there is not one fair mind who will not agree that such instruction imparted to children is not only a direct and gross violation of neutrality, but also an attack on Catholicism and a menace to religion.

THE TEXT OF THE EPISCOPAL CONDEMNATION

"Using a right inherent in our episcopal charge, a right which laws or tribunals would vainly dispute, we condemn collectively and unanimously some text-books which are very widely spread, and in which the spirit of mendacity and detraction against the Catholic Church, her doctrines and history, is especially apparent.

"These text-books, a list of which is appended to the present pastoral letter, contain a multitude of pernicious errors. They deny or present as insufficiently demonstrated the most essential truths, such as the existence of

God, the spirituality of the soul, the future life and its sanctions, the original fall, and they reject, in consequence, the whole supernatural order.

"There are other text-books which would perhaps deserve, in the same degree, the censure of the Church. It shall be the duty of each bishop to point them out in his own diocese and to prevent their being used, as he shall judge it opportune.

"This sentence pronounced by your bishops has the authority of a doctrinal judgment which obliges all Catholics and, in the first place, the fathers of families. The teachers on their part, will not be free to overlook it; they would condemn themselves, should they introduce in their schools where all or almost all the pupils are Catholic, works which the Pope and the Bishops, the only competent judges in matter of orthodoxy, have formally forbidden."

LIST OF THE BOOKS CONDEMNED

Calvet, *Histoire de France* (3 vols.: Cours élémentaire, Cours moyen, Cours supérieur).

Gauthier et Deschamps, *Histoire de France* (4 vols.: Cours préparatoire, Cours élémentaire, Cours moyen, Cours supérieur).

Guiot et Mane, *Histoire de France* (4 vols.).

Rogie et Despiques, *Histoire de France* (3 vols.).

Rogie et Despiques, *Petites lectures sur l'histoire de la civilisation française*.

Devinat, *Histoire de France* (2 vols.: Cours élémentaire, Cours moyen).

Brossolette, *Histoire de France* (2 vols.) including:

Cours élémentaire: Récits familiers sur les plus grands personnages et les faits principaux de l'histoire de France; Cours moyen: Histoire de France; Cours supérieur: notions d'histoire générale et d'Histoire de France.

Aulard et Debidour, *Histoire de France* (3 vols.).

Aulard, *Eléments d'instruction civique*.

Albert Bayet, *Leçons de Morale*.

Jules Payot, *Cours de Morale*.

Jules Payot, *La Morale à l'Ecole*.

Primaire, *Manuel d'éducation morale, civique et sociale*.

Primaire, *Manuel de lectures classiques* (2 vols. Cours élémentaire et moyen; Cours moyen et supérieur).

EXTRACTS FROM THE TEXT-BOOKS OF HISTORY

As the space at our disposal is limited, we shall give only a few quotations, grouping them under some general headings.

1. *The Origin of Christianity*

"In the time of Augustus, the Hebrew Jesus Christ, the son of a poor carpenter, traveled over Palestine. He announced himself as Son of God. * * * A new Socrates, this just man is condemned to death. He dies on the cross."¹

"The legends and religious beliefs of the Jews are contained in the Bible, the sacred and national book of this people, and especially in the first part, the Old Testament. The Jews attributed to this book a divine origin; but learned critics in the nineteenth century have recognized that it was written by men of divers epochs and ideas."²

"From Judaism springs Christianity whose founder is the Jew Jesus. And, while Christianity spread through the world, Judaism, which is its source, was almost everywhere the object of persecution."³

"The Bible contains narrations more or less legendary * * * Jesus, surnamed Christ, when about thirty years

¹Gulot et Mane, *Cours supérieur*, p. 56.

²Rogée et Despléques, *Cours supérieur*, p. 24.

³*Ibid.*, p. 25.

old, began to evangelize. For a long time popular agitators, who were considered as prophets, had been announcing to the Jewish people the coming of a Messiah. The disciples of Jesus, who called himself son of God, recognized in him that Messiah. After his death, they related that he had risen from the dead, represented him as born of a virgin, and, not only as son of God but as God himself, went through the Orient, then through Greece, as his apostles and legates, and began to organize and preach a new religion, Christianity."⁴

A good number of works have been written to refute the historical error contained in these condemned textbooks. One of the best is Jean Guiraud's *Histoire Partiale, Histoire Vraie*, Paris, 1911, I, *Des Origines à Jeanne d'Arc*. The author is a well-known writer, professor of history in the University of Besançon, and director of the "Revue des Questions Historiques."

We may easily imagine what ideas of the Bible, of Jesus Christ and of Christianity the pupils will gather from this sort of teaching, and how their minds will be prepared to believe in the inspiration of the Bible, the divinity of our Lord and the divine origin of Christianity.

2. *The First Christians and the Persecutions*

"Christianity was spread in Gaul only in the course of the second century, after the death of Christ. Some of his disciples, fanatic and imprudent, had rebelled against the Roman laws and were the cause of the persecutions against the Christians."⁵

"The Christians refused to adore the Gods of the Gallo-Romans. For this reason some of them were put to death or thrown to the beasts in the amphitheatres. Thus perished the bishop Pothinus and the slave Blandina at Lyons. Later Saint Dionysius was also beheaded

⁴Aulard et Debildour, Cours supérieur, p. 19-21.

⁵Rogée et Despiques, Cours supérieur, p. 10.

at Paris. The Church has surrounded the death of these martyrs with legends."⁶

"The Christian religion which preached equality and fraternity, tended to shake the social bases of the old world. Its adherents injured themselves by their intolerance and their contempt of the laws. They openly declared war against the other cults, menaced and outraged them. They refused to render to the emperors the religious honors which were due to them according to the law. They formed secret societies, a thing which was rigorously forbidden by Roman legislation. * * * It was in order to please the crowd that several emperors persecuted them."

"The persecution of the Christians was never either general or lasting. It had as its effect the death of a certain number among them, who not only did not tremble in presence of martyrdom, but often provoked it by their acts, and who by their example, as always happens in such cases, stirred their co-religionists to the point of exaltation."⁷

"The Emperor Julian could not endure the Christians, whom he judged ignorant, and the Christians spoke very ill of him. He was nevertheless a beneficent prince; he was the beloved emperor of Gaul."⁸

The pupil will evidently conclude that the first Christians were a host of fanatic and revolutionary people, enemies of the state which justly put them to death. No graver charge on this score is made even by the pagan Celsus in his accusations against the Christians. The present compilers of history perhaps do not know that; they certainly do not know the *Apologies* of St. Justin or the writings of Tertullian and Origen. But these were Christians.

⁶Brossolette, Cours moyen, p. 6.

⁷Aulard et Debidour, Cours supérieur, p. 59.

⁸Brossolette, Cours élémentaire, p. 4.

3. *Christian Gaul*

Speaking of the Franks: "These are your ancestors. be not proud of them; they are like a herd of wild beasts."⁹

"To these rude men, whose soul is troubled by a long series of crimes, the Church holds out eternal punishment, the pain of hell."¹⁰

"The Frank Clovis, in order to obtain the protection of the bishops, who at that time exercised an undisputed authority, married Clotilde, a Christian princess; with the help of the Church he won renown by four battles. * * * His conversion secured to Clovis, eldest son of the Church, a complete triumph."¹¹

"The most clever among the Merovingian kings was Clovis. In order to gain the support of the bishops he received baptism with all his warriors."¹²

"From that moment (his baptism) the bishops esteemed Clovis highly. They sided with him against his enemies and easily forgave him the murders which he committed."¹³

"St. Martin died very old. While he was alive, the people had naively believed that he could perform miracles. After his death they believed that his tomb could do likewise. Hence people came and visited it devoutly at Tours during all the Middle Ages."¹⁴

"Wherever he went, St. Martin ordered the altars and temples of the pagans to be destroyed. His faith was so intense, his zeal so great that he thus covered Gaul with ruins."¹⁵

⁹Guiot et Mane, Cours élém., p. 42.

¹⁰Id., Cours supér., p. 3.

¹¹Gauthier et Deschamps, Cours moyen, p. 4.

¹²Devinat, Cours élém., p. 5.

¹³Brossolette, Cours élémentaire, p. 10.

¹⁴Ibid., p. 6.

¹⁵Ibid., p. 7.

"Like the druids of old, the bishops were chiefly intent on increasing their privileges."¹⁶

"The Parisians would have fled at the coming of Attila. St. Genevieve, they say, reassured them."¹⁷

Although in some passages the beneficent action of the Church is mentioned and described (as for instance in Guiot et Mane, Cours élém., p. 3 and 45), we may readily surmise what the pupil will think of the influence of the Church on civilization, of the supernatural intervention of God in history and of the character of the saints, when his information is derived from such sources.

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(To be continued.)

¹⁶Calvet, Cours moyen, p. 12.

¹⁷Brossolette, Cours moyen, p. 8.

LESSONS FROM THE LITURGY

In a former article,¹ allusion was made to the educational significance of the liturgy. It was there briefly pointed out that in ordering her worship, the Church has all along shown a profound insight into the needs of the human soul and anticipated in her practice the formulation of some important psychological laws which are now generally accepted. And it was further stated that the utmost care is exercised by ecclesiastical authority in all matters that pertain to liturgical function or rite. While this solicitude is called forth primarily by the sacredness of worship itself, it is not less needful in order to obtain salutary results in the teaching of religious truth. Since each element of the liturgy is rich in meaning, it is essential that this meaning should be rightly expressed and especially that it should be brought home to the mind of the beholder with all thoroughness and efficacy. These lessons, it is true, are not confined to the child as is the more formal instruction which the catechism imparts: they are presented to the faithful of maturer years and they are repeated at each liturgical celebration, in particular at each offering of the Holy Sacrifice. It is therefore always a useful and timely work to explain them, to show their connection with faith and to insist on their value as a means of fostering solid piety.

But instruction of this kind is more likely to produce the desired result in minds that have been imbued from childhood with the germinal ideas. As these ideas in the course of mental development unfold and increase their functional activity, the interest which they first aroused not only endures but also grows and awakens the desire for further knowledge. Thus, while the liturgical forms remain practically the same, the worshipper perceives

¹This REVIEW, January, 1911, p. 7.

more and more fully the depth of their meaning and of the lessons which they convey.

The child cannot fail to be impressed by what he sees in church. Lights and pictures, music and movement—all the elements of the service appeal to his senses and rivet his attention. Where these externals are in keeping with what they represent, their beauty is a source of pleasure to the child. His curiosity is soon aroused and he asks, not of course what the origin or historical import of such things may be, but simply what they are for, why these actions are performed, why he himself should kneel or stand, join in the chant or keep silent.

It may be said that these earliest experiences with the outward forms of worship are followed, sooner or later, by a critical stage, in other words by a situation the outcome of which may be detrimental both to the efficacy of liturgical observance and to the teaching of religion. Suppose that the impressions go no farther than the senses, that at most they continue as agreeable stimulation of eye and ear; naturally, they must lose some of their original charm and perhaps become irksome. This latter result is the more likely because a multitude of similar impressions, devoid of religious significance, engage the child's interest. In school, in nature study, on the street or on the playground, adequate means are employed both to train the senses and to combine action with impression. Likewise, in due time, groups of ideas are established which the sensory stimuli frequently revive and which finally get a permanent hold on the mind, shaping its judgments and directing its conduct.

The question thus arises: how are the impressions provided by the liturgy and the resulting mental images to become a lasting and vital possession? Needless to say, it is the intention of the Church that they shall lead on to higher meanings. It betrays a poor psychological insight and a still poorer understanding of the liturgy to

suppose that sense-stimulation is the only or the principal purpose of these outward forms. Even the aesthetic effect, though this is certainly desirable, cannot be regarded as their ultimate aim. As signs and symbols they bring before the mind the highest spiritual truths, and while they enter by the avenues of sense, their eventual appeal is to intellect and will.

It might then seem proper to infer that they should be at once invested with these ultimate meanings and that their explanation should be given to the child in the modes of thought, if not in the express terms, with which the student of theology is familiar. This inference, however, calls for some modification, before it is admitted as the basis of practical method. There can be no question as to the necessity of presenting at the right moment the full theological interpretation of each liturgical function; and the "right" moment is just that at which the mind has attained the requisite development. If presented at an earlier stage the abstract statement will not have the vital result that it should have. Remaining unassimilated, a mere adjunct to the mental structure, it will not impart to the liturgical impressions their real significance, and as these become less vivid, it also will tend to lose its force. The connection between the sign and the thing signified will be so artificial that neither can afford the other the needed support.

As an illustration we may take the use of lights on the altar and the widely accepted interpretation that they represent the Light of the World. The ulterior meaning literally expressed is that Christ is the eternal Truth, the source of all our faith and the example proposed for our imitation. This doctrine, sublime in itself and far-reaching in its theological implications, must eventually be set forth in the most precise language of which human utterance is capable. But if such formulation is to be taken up by the mind and retained to good purpose, the

way must be prepared. There are many ideas of an intermediate character that must be grasped before the child can perceive the relation which the liturgy suggests between the burning taper and the everlasting Truth.

The same is obviously true of those liturgical elements whose significance is mainly historical. Such, for instance, are some of the actions performed in the sanctuary, the texts from Scripture that are read or chanted, the processions in which the people occasionally take part. Perhaps the most conspicuous example is found in the Holy Week services; but in due proportion each season throughout the liturgical year and even each festival may serve as an illustration. For an understanding not only of the general character of the variations which the liturgy presents, but also of the changes in such details as the color of vestments and the altar decoration, an acquaintance with history is needed. In fact, the adult himself who has not obtained this knowledge or has allowed it to fade out, will be at a loss to account for the most beautiful phases in our worship. Children, on the other hand, cannot be expected to set facts in chronological order or to locate each event just where it belongs in the past; they have not as yet the requisite perspective. It would therefore be unwise to insist that they must learn a mass of historical details in order to grasp what the liturgy teaches. And yet this teaching must be brought within their reach.

The principle to be kept in view here is that which underlies all true education: teaching must be adapted to the capacity of the developing mind. This again implies, in the present instance, that two extremes are to be avoided: the complete explanation of liturgical practice should not be given at the outset, nor should that explanation be reserved until the pupil is able to seize its full historical and theological import. What the principle requires is that the child shall first of all get, in his

own way and according to his own measure, those ideas which he needs in order to perceive—in his own way and measure—the meaning of the liturgy; and furthermore that at each stage of his development, a new presentation of the same truths shall enable him to find that meaning ever richer and deeper.

The sequence, then, would be somewhat like this: a truth is presented in terms adapted to the ability of the child; this truth, taken up by the mind, serves as a preparation for the liturgical idea; when this idea enters the mind, it likewise is assimilated and it functions along with the other ideas in carrying forward the process of development. In other words, the liturgical idea not only remains vital, but it becomes an active influence in preparing the mind to receive and make its own the knowledge that will be offered at the next higher stage. It thus makes possible and advisable the presentation, at that next stage, of deeper liturgical meanings which in turn play their part in building up the mental structure.

The important thing is that no item in the process should be left detached or as it were relegated to an out-of-the-way corner of the mind where it will shrivel up and become useless, even if it does not work positive harm. Sensory impression, image, pleasurable feeling and idea must all grow into a unity, and this must form, not a package of knowledge that the mind lays by for future use, but a living element in the living mind, a part of the mental tissue. Such indeed is the result which the liturgy itself suggests. Its elements are not held apart from one another or divided off into sections; on the contrary, objects and words and actions are fused into a complex whole which is presented, as far as possible, at one and the same time. So closely are they interwoven that considerable analytical skill is required on the part of the trained liturgist to disengage each element; and even where he is in a measure successful, he must admit

that through analysis each part loses something of its value which can be regained only by restoring the original synthetic whole. This is clearly the case where a sacrament is the object of study. In baptism, let us say, we may consider separately the words, the water and the act of pouring; and this analysis is not only helpful but is also necessary for a clearer and fuller understanding of the sacramental rite. But these elements cannot be separated in the actual administration; the prescriptions of the Church on this point are clear and peremptory. And it should be equally clear that the teaching of religion depends for its efficacy on combining and developing together all the elements of truth.

There is a further and no less important suggestion in the use that the Church makes of visible objects and signs. The material thing has its own specific nature, qualities, color, form and the rest whereby we recognize it, name it and assign it to this or that class. But it has also certain modes of activity that are characteristic; it produces effects of a definite sort; and these we must know if we are to get an adequate idea of its nature. As employed for liturgical purposes, it retains its physical qualities, but these are not the basis of its liturgical value. Its fitness to signify consists rather in its active properties. It is selected not so much for what it is as for what it does: water because it cleanses, salt because it preserves, oil because it strengthens, and so on. It is altogether secondary that any of these is fluid or crystal, yellow or white, compounded of simpler substances in just these proportions or endowed with special aptitudes for other combinations. The liturgical meaning attaches to the effect so far as this represents in perceptible fashion the spiritual effect to be wrought in the soul; the material thing becomes a sign in virtue of its functional character. Hence the large place accorded to action in our worship; hence also the appropriateness of the name

"liturgy" which means originally a public action or function.

Analogous to the difference just noticed is that which appears, in educational practice, between the method that seeks only to deposit an idea in the mind and the method that aims at setting the idea to work. Since the latter method is evidently the one that must be applied in the teaching of religion, it is also the one that should serve our more special purpose in conveying to the child the liturgical meanings. These, along with whatever else he learns, are intended to make him do what is right; and to this end they must co-operate in opening up the path of virtuous action as well as in barring the way to impulses and tendencies that are evil. This, however, implies that the liturgical idea must not simply be held and carried by other mental contents; it must function with an energy of its own and even lend of its strength to the rest.

Here again we may turn for guidance to the liturgy itself. Each page of the Ritual will furnish a clue to right method. In the blessings, for instance, by which the Church lifts material things to a higher order, to the plane of spiritual efficacy, there is a striking combination of the natural, the historical and the sacramental significations. First acknowledging that God in creating this substance (water, wine, salt) gave it these active properties that it might be of service to man, the Church then recalls some type or fact or usage either of the Old Dispensation or of the New, and finally implores God that the corresponding spiritual effects may be obtained through the use of the thing that is blessed. As a rule the prayers are brief, but they are none the less instructive. They show quite clearly how the meaning of liturgical action is to be unfolded and thereby made of greater functional value.

This value, of course, should not be reserved for the hour of worship any more than the religious attitude or

the spirit of piety in general. It is chiefly needed at other times, amid ordinary occupations and especially in the stress of wayward tendency or allurements to wrongdoing. It would be an excellent result, then, if the mind developed in such a way that the various experiences of every-day life would call into action the ideas, elevated and pure, which the liturgy has supplied. They would not, probably, appear in all the minuteness they originally possessed; in the process of organization some details are sure to be lost. But the essential thing, the truth in its vitality, with manifold setting and support, would remain as a salutary influence. For such a mind religion would be, in a very deep and efficacious sense, the gathering up of all meanings, whether of nature or of life or of divine revelation, in the unitary act of worship.

EDWARD A. PACE.

Archbishop Ryan

The Most Reverend Patrick John Ryan, Archbishop of Philadelphia, died at the episcopal residence in that city on February 11, in the eightieth year of his age.

His death brought to its close a career marked by the steady accomplishment of good in behalf of religion, humanity and country. With exceptional gifts for defending the truth and upholding the right he united a warmth of sympathy and a gentleness of manner that won for him the esteem of his fellowmen both within the Church and outside. As the head of an important archdiocese he labored with quiet but unflagging zeal in furthering the spiritual interests of his people. The cause of Catholic education especially found in him a constant and earnest support; and the development of the school system of Philadelphia to its present state of efficiency is largely due to his fostering care.

In the organization and direction of the Catholic University, Archbishop Ryan took an active part from the very beginning. He served as a member of the Executive Board appointed by the Third Plenary Council of Baltimore in 1884, to establish the University and shape its administration. Subsequently, as a member of the Board of Trustees, he gave to the work unremitting attention and the benefit of his counsel at once prudent and progressive. It was his cherished hope that the University might be enabled to provide more adequately for the needs of the Catholic laity and bring its facilities within the reach of all classes. That this desire was in part realized before he laid down his earthly task, afforded him sincere gratification; it was the fulfilment in a particular sphere of those wider beneficent purposes for which he lived and strove, and which entitle him to the grateful remembrance of all who have at heart the advancement of Catholic education.

SURVEY OF THE FIELD

It is not surprising that the untrained multitudes coming to our great cities from rural districts, caught by the glare of the electric lights and bewildered by our subways and sky-scrapers, should be ready to accept whatever is offered them by modern science and implicitly obey whatever direction may be given to them in its name, But when sober scholars, who claim
HASTY the right to mould public policies and to
EXPERIMENTS shape the lives of our future citizens, throw prudence to the winds and attempt to construct educational systems on the basis of each new principle announced in the name of science, while they remain deaf to the voice of authority and blind to the wisdom accumulated through centuries of experience, it is high time that some one should sound a warning to the plain people who must inevitably foot the bills and whose children's future is imperiled.

Our business men show more caution in their ventures and yet every year witnesses the failure of a large percentage of new enterprises. When a new material, highly recommended by the latest findings of science, is offered to an architect or a builder, he pauses and experiments with it on a small scale; he waits until experience confirms theory before risking his reputation or large sums of money. But where the lives of our future citizens are at stake, those responsible have moved with less circumspection. Each new theory that is presented with glowing promises of the results to be achieved is accepted without challenge and straightway put into effect throughout the school system of large sections of the

country. Thus the phonic system was guaranteed to overcome the difficulties of teaching the children to read. One of its great merits was said to be its complete break with the worn-out methods of the stupid people who lived before our enlightened day. It was said to be in harmony with the latest linguistic discoveries. The child must follow in the footsteps of the race, and when his remote ancestors took their humble place with the cat and the dove, the cow and the dog, they learned from them how to sound the consonants *f*, *d*, *m*, and *r*. From the rats they learned how to pronounce their *y*'s and from the bees their *z*'s. But the babies even in those primitive days came into the world with their mouths shaped properly for the letter *b*. This primitive system was brought up to date when the child learned from the locomotive how to pronounce his *p*'s and his *ch*'s. Twenty years of experiment with the children of the nation have finally led to the discovery that this system in its various forms has failed in spite of the fair promises with which it was ushered in and in spite of the quick results obtained in the primary rooms. Experience has shown us that the net result was the calling of words and the missing of their meaning. A generation of our children were disinherited by this break with the past, and for them the wisdom of the ages is likely to remain a hidden treasure.

Similarly, when the embryologist announced his discovery of the recapitulation theory, it was straightway converted into the culture epoch theory and introduced into our schools in textbooks and teacher's methods. From the housetops the proclamation went forth that the schools were about to transform the world, that authoritative religion might now retire

FAILURE OF
PHONIC
SYSTEMS

THE CULTURE
EPOCH
THEORY

from the field. When the children should have learned that they were the lineal descendants of the tree dwellers and made the ascent to the plane of civilization in their own little lives, they would have gained such a foundation for morality that the courts might close their doors and the policemen turn to some useful occupation. The result has been an increase of several hundred per cent in juvenile crime, a general loss of aesthetic appreciation, a wide-spread craving for dumb-show and noise, for moving pictures, vaudeville, and cheap nasty literature. Drunkenness and the use of tobacco were to be cured by teaching the children in the primary grades the pathology of lungs and heart and liver. And now we are told that the race will be saved just as soon as the schools are permitted to teach the little ones sex hygiene.

PHYSIOLOGY IN
THE PRIMARY
GRADES

THE NEW
BASIS OF
ADJUSTMENT

In all these departures there is no appeal to experience, none to authority; the field is given over completely to the theorists. The teachers, for the most part, are helpless in the matter. The command comes down from above, from the professor in the university chair, and from the book agent who masquerades as an educational expert and draws five or six thousand dollars a year as superintendent of a city school system, who feels that he must prove his competency by bringing the school system into line with what he imagines are the latest scientific discoveries.

Occasionally a note of warning is sounded and some wholesome advice offered, but for the most part it is lost in the clamor. Professor De Garmo, in an address recently delivered before the New York Branch of the National Congress of Mothers,¹ said many things which are

¹Child Welfare Magazine, February, 1911, p. 47.

CONFLICTING
IDEALS

worth pondering. Speaking of the necessity we are under of reconciling the ideals of liberal and technical education, he said: "Two kinds of solution that have been attempted, but without pre-eminent success, may be mentioned first. We have tried reform by addition, and counter-reform by subtraction. Whenever we have heard of a good thing, such as nature-study, music, hygiene, temperance instruction, literature, drawing, manual training, or domestic science, we have added it to the curriculum already occupying the whole time of the children. When multiplication of studies had led to the overburdening and distraction of the pupils, we have tried subtraction, and have cut out with grief what we added with joy. It is a modern instance of the nursery saying, 'The king of France with forty thousand men marched up the hill—and then marched down again.' "

If this experimenting were done in a single school with fifty or a hundred children, the parents of the children would have a real grievance against those who presume to practice upon the souls of the little ones vivisection experiments leaving lasting effects of a very injurious character. But what will posterity say of a nation that permitted experiments of this kind to be carried on not with the few but with practically all of the children of the nation?

Concerning the second solution attempted, Professor De Garmo gives this clear statement: "The dominating plan thus far has been to carry general education as far as parental and social pressure can force it up, and then to add a special training for vocation. Thus in the university we try to get students to finish the arts course before beginning professional prep-

CULTURAL AND
VOCATIONAL
EDUCATION

aration; when most of them refuse to do this, we permit them to begin their technical training in engineering, agriculture, and even law and medicine, at the close of the high school period. We are now proposing to begin vocational education when the grammar school course has been completed at the age of fourteen. This scheme has worked better, perhaps, than that by addition and subtraction, but it has serious drawbacks, since most of the pupils who most need technical training never get any at all. The plan for adjusting liberal and technical education which seems to have the best chance of success is not that of tandem arrangement, or reform by addition and counter-reform by subtraction, but that of reorganization in which the two elements are suitably blended."

It seems we are to have another experiment on the usual scale. In justification, we can at least point to the

fact that we are consistent. In this
 EXPERIMENTING country we do everything on a large
 ON A LARGE scale. In a country that moves slowly
 SCALE there might be time to experiment with

two or three guinea pigs, but if we undertake the thing at all, our victims must be numbered by the tens of thousands. Of course we depart from this custom once in a while; thus one of our large universities tried electiveism to its fullest extent for a couple of decades, and now it is trying subtraction and returning to a modified form of electiveism which we are told will at least have the advantage of holding before the students' eyes a coherent ideal of a college course. And then, too, in the turn which this experiment has taken there is a hint that the past may not have been all wrong and that its wisdom may lend some slight additional justification to a new theory.

This appeal to the authority of the past in matters educational is more pronounced in the professor's address

A STEP IN
THE RIGHT
DIRECTION

from which we have been quoting. "Before describing the principles, according to which this reorganization of the two necessary elements of a modern education can be effected,

I wish to call attention to the fact that we are now breaking with an important race experience, to the detriment, I think, of our children. Throughout the history of civilized races adolescents have always performed physical work. This has been an element in the education of the children of the highest classes, and for the lower classes it has been their chief means of mental and physical development. * * * If we can introduce a type of industrial work into school training that shall co-ordinate mind and hand in helpful ways and become always truly educational and never a mere mindless routine, then we shall have restored the wholesome effect of an important race experience, now broken, and have rendered education more useful and more attractive to the young."

I suppose that it is the part of wisdom as well as of mercy to welcome back the prodigal son without upbraiding him for his folly. The object lesson may have been necessary; in any case, its meaning should not be lost. The Church civilized the hordes of barbarians that swept away Roman civilization; she tamed the warring chieftian and subdued the lusts of his henchmen, not by idleness or electives among a multitude of cultural subjects, but by training together the hand and eye, by bending the lawless energies of untamed natures to the conquest of the soil and to the rearing of monuments typical of peace and of union among the children of men. The aesthetic faculty was awakened, the creative powers stimulated by the building of great cathedrals and the adornment of the house of God. St. Benedict and his

THE
CHURCH'S
METHOD

noble band of followers taught the children of the nations to find their sanctification in labor and their spiritual elevation in the external embodiment of the visions of beauty which the contemplation of high things generated in their souls. They did not teach an aimless exercise of the hand or eye or a useless destruction of the fruits of others' industry, as has been done too often in the experimenting in our schools of manual training.

It was not to the work of the Church or to the great schools which were animated by her spirit that the "once" referred to by Professor De Garmo applies. "Once drawing had no end but just the acquisition of the ability to draw. The subject had no purpose beyond itself; it ended in a *cul de sac*." This was the practice in the days when education wandered from the paths of authority and groped its way blindly. But at an earlier

time, guided by the spirit of the Church,
A WORTHY IDEAL drawing was taught, as were painting and sculpture and all the fine arts, so that the acquired skill might be used to express man's love for God and his determination to render His house and His service worthy. This lofty aim, it is true, has not returned, but in its place something more selfish, more narrowly utilitarian, is proposed. "But if drawing can point to some end beyond itself, such as the making and reading of working-drawings for the production of articles in the industries, or the designs for

A SELFISH IDEAL millinery, dressmaking, decoration of clothing, implements, walls, furniture and the like, then the subject becomes instinct with life and promotes alike the development of mind and the acquisition of skill. In like manner, and with like results, mathematics, the natural sciences, civics, commercial geography, and language, may be adapted to this double service." Here the occupation points to some end beyond

itself; it points indeed no further than to the pupil's self-interest, yet this is something. It is probably sufficient to lend interest to the work and to bring about something of the desired skill, but the spectacle must still remain one which should move the angels to pity. That man should have so fallen from his high estate and should have so completely lost the "motive and the cue" for all high achievement!

We are told that "a study detached from life has small ethical value," and that "it never realizes its full potency as an intellectual discipline until it trains together both brain and hands, until it unites completely the culture of the mind and the acquisition of industrial technic." This

PURE AND APPLIED SCIENCE sounds well and it is hardly possible to question its truth, but, as in so many other cases, we must turn to the context to find out the meaning of the phrase, and there we learn that in Professor De Garmo's concept of "the culture of the mind" there is nothing beyond the pure science which underlies the practical application to be made in the shop. The linking together of all natural truth in the light of a Creator and of an over-ruling Providence is apparently, in the Professor's view, no part of that completeness of life which he proposes as the aim of education.

It is as true now as it was the day Our Lord explained to His disciples the parable of the unjust steward, that "the children of the world are wiser in their generation than the children of light." And so, with commendable prudence, after setting forth his ideal education for the children of the nation, Professor De Garmo points out the means necessary to its realization. "To this end a new set of text-books must be devised in this country, as it has been in Germany." And here, where we would expect to be shown the motive capable of lifting the

NEED
OF NEW
TEXT-BOOKS

pupil above his narrow, selfish interests and inspiring him with zeal in some high and noble cause, we are left without so much as a hint of a soul for the new educational scheme. Instead, the Professor proceeds to burn incense to the local diety, informing us that "the Education Department in New York State has just perfected a plan whereby this new type of industrial education may begin in the seventh grade, or when the children are twelve years old. It is the greatest advance in educational organization since Horace Mann." After this it is to be expected that all lesser lights will hide their diminished heads and follow humbly in the wake of this latest discovery in pedagogical science.

Old systems of manual training, in which only parts of useful articles were made by the pupils, for the acquisition of skill, are to be abandoned. "A better theory is that whole things should be made, and that all acquired knowledge and skill relating to them should be applied. * * * Under such conditions industrial work is always a joy, never a drudgery; it combines the best cultural training with the best technical exercise; it aids materially in reconciling old and new education. As to economy, pupils will furnish much of the material needed, provided the wholes they create are of economic value and are to belong to themselves."

It is admitted by all that the schools should train for citizenship. Indeed the State schools claim this as their *raison d'etre*, and still the only motive for the children worthy of consideration is personal utility. We bemoan the fact that corruption appears everywhere in our public life. Graft, bribery and vote-buying have become so prevalent that many lovers of our institutions are seriously alarmed for our future, and unless something better than a narrow utilitarianism animates the

TRAINING
FOR
CITIZENSHIP

schools, there is, indeed, grave reason to fear for the future of our nation.

How different was the atmosphere of the school when it was animated by the spirit of the Church. The pupil strove for skill that the product of his hand might redound to the glory of his native city or to the honor of God. But in our day it has become the fashion to discard the principles of education that tamed the warring hordes of the North and developed Christian civilization. The motive held before the eyes of the pupils of those days remained the dominating principle in the conduct of the adult and it was a motive capable of making the warring barons forget their personal grievances and depart from their homes and their possessions to rescue the holy places from the hands of the infidel. It was a motive that in the end united the nascent nationalities and developed Christian civilization.

The makers of methods for our schools might with profit listen to the words of Savonarola addressed to Romola in her flight from duty: "This, then, is the wisdom you have gained by scorning the mysteries of the Church?—not to see the bare duty of integrity, where the Church would have taught you to see, not integrity only, but religion. * * * And do you own no tie but that of a child to a father in the flesh? Your life has been spent in blindness, my daughter. You have lived with those who sit on a hill aloof and look down on the life of their fellow-men. I know their vain discourse. It is of what has been in the times which they fill with their own fancied wisdom, while they scorn God's work in the present. * * * If your own people are wearing a yoke, will you slip from under it, instead of struggling with them to lighten it? There is hunger and misery in

THE
POWER OF
AN IDEAL

RELIGION
AND
CITIZENSHIP

our streets, yet you say, 'I care not; I have my own sorrows; I will go away, if peradventure I can ease them.' The servants of God are struggling after a law of justice, peace, and charity, that the hundred thousand citizens among whom you were born may be governed righteously; but you think no more of this than if you were a bird, that might spread its wings and fly whither it will in search of food to its liking. And yet you have scorned the teaching of the Church, my daughter. As if you, a willful wanderer, following your own blind choice, were not below the humblest Florentine woman who stretches forth her hands with her own people, and craves a blessing for them; and feels a close sisterhood with the neighbor who kneels beside her and is not of her own blood; and thinks of the mighty purpose that God has for Florence; and waits and endures because the promised work is great, and she feels herself little."

In this scene George Eliot has portrayed the contrast which still exists between the training which the Church imparts to her children and that which is given in a State school system which is forbidden by law to offer the motives of religion as the guiding principles of the children's lives. And yet, history does not record many situations in which the spirit of the Church is more imperatively called for than our own. We have to blend together the children of the nations and work out a harmonious ideal. We must teach our children to place the common good above all individual interests. We must adjust national customs, religious beliefs, the interests of capital and labor, and out of heterogeneous and conflicting elements develop a new type of government and a new order of civilization. No school system can minister efficiently to the attainment of these ends which places before the children no higher motive than self-interest.

Professor De Garmo lays down the following three

principles as the basis of the type of education which he advocates: I. "The most important principle of all higher technical education is that each school shall use the fundamental sciences in accordance with its own leading purposes." II. "The second principle according to which industrial education should be conducted is that of creative productivity." III. "A third principle is that all problems in industrial work attempted by the student should rest upon a broad basis of fundamental science." Even if the correctness of these three principles be granted, they form too narrow a basis for a satisfactory scheme of education. An industrial education animated by no higher principles may satisfy the demands of the materialist, the anarchist and those who have lost sight of God and are incapable of responding to the motives of faith which in the past have lifted men up from their low estate and made them children of God, but it cannot meet the requirements of the Church commissioned by the Good Shepherd to feed the lambs and the sheep of His flock. No scheme of education which rests contented with the co-ordinate development of mind and hand and which neglects to develop proportionately the love of God and of fellow man, however highly recommended by the spokesmen of science, can be accepted as sufficient by consistent Catholics.

We have grown accustomed to the guarantees furnished with each new scheme of education, and so we are not surprised that, after brushing aside the present mistaken theories in our public schools, the Professor from Cornell gives a clean bill of health to the system which it seems is about to be introduced in his State. One unfamiliar with our educational experimenting might be led by the Professor's tone of finality to suppose that he was speaking of a system that had proven its claim by genera-

tions of service—that his was the role of the historian and not of the prophet. Indeed, he begins in the role of historian and without warning assumes that of the prophet. “Modern education has tended to drift away

from its ancient mooring—life itself. Intellectual exercise detached from the fulfilling of its proper functions in rendering life fuller and more interesting, loses most of its moral and educational value, while it

tends to leave undeveloped the manifold types of practical efficiency that have been most valued in the past. Industrial training which observes the three principles explained above, puts the children into touch with the real world, awakens their interest and ambitions and rapidly develops their power. It unites again what

should never have been separated, the training of the mind and that of eye and hand; it furnishes vivid and vital interests, instead of dead and perfunctory ones. Such a union of technology and

culture restores wholeness to education, for not only are applied sciences more moral than pure sciences, but they are more life-giving, and fuller of those stimuli that best lead youth to exert its powers and to fulfill its real functions in the world.”

So it has come to this, that having banished religion from our schools, the only basis to be found for the teaching of morality is the applied sciences which are “more moral than pure sciences.” That the public schools have failed to efficiently teach morality is now very generally admitted, and their helplessness in this respect is only too painfully evident from the utterances even of the leaders in the public school system. However, blame for past failures must be fastened on anything or everything but their real source.

A few years ago a word of criticism of our public

schools or their methods was tantamount to treason, but

now that the sins of the past generation of

A MODERN school authorities are to be heaped on theo-

SCAPEGOAT ries which are to be banished from the

schools in favor of education conducted in the

interests of manufacture and organized wealth, one may

with impunity point out obvious defects in the work of

our schools during the past few decades. As one of many

utterances along this line, we would call attention to a

very truthful and able article in the *Atlantic Monthly* for

February, by Cornelia Comer, under the title "A Letter

to the Rising Generation," from which we must content

ourselves with a single citation. "Many of you young

people of today have not heard of Cassandra, for a little

Latin is no longer considered essential to your education.

This, assuredly, is not your fault. You are in-

THE nocent victims of a good many haphazard edu-

VICTIMS cational experiments. New ideas in pedagogy

have run amuck for the last twenty-five years.

They were introduced with much flourish of drums; they

looked well on paper; they were forthwith put into prac-

tice on the helpless young. It has taken nearly a genera-

tion to illustrate their results in flesh and blood."

Is it conceivable that the American people, after twen-

ty-five years of disaster in educational experimenting,

will now turn over the children of the nation to another

experiment with nothing to guarantee the results but the

fluent assertion of educational experi-

EIGHT menters? Robert Lain, in *The Sierra*

FUNDAMENTAL *Educational News*, for January, assures

PRINCIPLES us that the State of California is about to

introduce into all its schools a system of

industrial education that will be governed by the follow-

ing eight principles: I. "Industrial education must be

a preparation for participation in industrial life." II.

"Industrial education must be three-fold. It must train workers for the industries. It must train for good citizenship. It must train for the enjoyment of life." III. "Industrial education must begin at fourteen years and continue until the pupil can secure employment at a living wage." IV. "The combination of a vocational school for pupils between the ages of fourteen and sixteen and a trade school at sixteen has proven the most successful type of industrial school yet devised." V. "Industrial education must be adapted to fit local conditions." VI. "Industrial education must keep in close touch with industrial life." VII. "Shop instructors should be skilled mechanics taken from the trades, and not manual training teachers." VIII. "Industrial schools must be free from outside interference." These eight principles, like the three principles on which De Garmo would base industrial education, are characterized by the same lack of authority. They are founded, for the most part, on speculation. It would not be difficult to cull from current educational discussions many other sets of fundamental principles which would in the main agree with those cited above, at least they would agree in excluding from the actual work of the schools that form of training which alone can lead to true citizenship, which alone is capable of lifting the individual above his own narrow and selfish interests and of giving to him the power of devoting his life to the interests of God and of his fellow man. They will agree also in appealing exclusively to the findings of science and to current theory for their justification while they ignore the experience of the race and remain deaf to the voice of authority.

DISCUSSION

BRIGHT AND DULL PUPILS

"Can a teacher do justice to a class in which there are bright and dull pupils? What plan would you suggest?"

In the usual school-room it is quite impossible to avoid a classification which places bright and dull pupils in the same room. It is only in very large schools that it would be possible to classify the pupils in each grade according to native talent. Clearly, therefore, the teacher must be prepared to deal with bright and dull children in the same room. If the situation is intelligently met, I believe it will be found that there is no great disadvantage in having a wide range of talent among the children. It is not possible within short space to enter into the details of method for meeting a situation such as this; we may, however, call attention to a few fundamental principles which will assist the young teacher in the management of a class where the bright and the dull meet.

Encouragement and self-reliance are among the greatest needs of the dull pupil. He needs a spur to his ambition, it is true, but the teacher must see to it that the spur is of such a nature as not to cause discouragement. The dull pupil must not be given a task which he cannot perform by his own unaided effort; he must not be pitted in competition against a pupil who is brighter than himself. In both of these cases discouragement is the inevitable tendency and, while the strong, self-reliant pupil may learn humility from defeat, and find in the humiliation a spur to greater endeavor, this is not the case with the dull pupil whose lack of faith in himself is his greatest misfortune. A large percentage of our "dull" children are the victims of mistaken methods. Where tasks had

been assigned day after day which were beyond the child's unaided power, he naturally turned to his friends among his school fellows or at home for help and learned to lean upon others instead of upon his own powers. This parasitic habit is very frequent among dull pupils; it is a species of mental balk. Where the children are pitted against each other the results are even worse. Here the dull child enters upon his task without the slightest hope of winning; the whole class knows that the prize is within the reach of only a few of its members; all the others, consequently, enter the competition with the certainty of defeat from the start. The high emotional tension, the publicity, and the humiliation of being at the foot of the class, all combine to make dullards of children that might otherwise develop normally.

If the process of making dullards is to be checked, the teacher must strive unceasingly to arouse the interest of the dull pupils in their studies and to avoid associating the subjects taught with anything that is in itself disagreeable to the children. Keeping children in after school, compelling them to write hundreds of lines, and all similar punishments, as a rule do much more harm than good to the dull pupil. If he is to be rescued from dullardom, it must be through interest rather than through coercion. This truth is expressed in the familiar saying, "You can bring a horse to the trough but you can not make him drink." It was given more beautiful expression by Our Saviour in the Garden of Gethsemane, "Put up again thy sword into its scabbard, for all who take the sword shall perish by the sword," and again when He said to His followers who were unable to comprehend the mystery of the Blessed Eucharist, "Amen, amen, I say unto you, you cannot come unto me unless it be given to you by my Father."

The brightest pupils in the elementary school are sel-

dom heard from in after life; they are destroyed by the same mistaken methods to which we owe the making of our dullards. In competition with dull pupils they either contract habits of idleness, from which they do not afterwards recover, or they are over-stimulated, which results in nerve break-down. The evil is aggravated when unwise superiors allow these children to pass up through the grades with undue rapidity. In such cases, when the period of physical reconstruction sets in, the pupil frequently finds himself beyond his depth. Defeat, humiliation and discouragement then lay hold of him and drive him from the school as soon as the law will permit.

Clearly, we need a method which will enable the teacher to minister to the bright and to the dull with equal blessing, but before such a method can be successfully inaugurated many changes must be made in our text-books and in the conduct of our classes; above all, we must learn that the aim of the educational process is the natural unfolding of the pupils' minds and characters and not the loading of their memories with verbal texts. The details of such a method will be outlined elsewhere. Children with high visualizing power must be called upon to reproduce words and phrases after three or four repetitions, whereas children with low visualizing power should not be allowed to attempt such reproductions until the language has grown familiar by frequent repetition. Where this procedure is properly managed, the brighter pupils are of constant assistance to the duller ones.

MORE THAN TWO GRADES IN A ROOM

"Can justice be done the pupils in a room in which there are more than two grades?"

Experience has answered this question in the affirmative in innumerable instances. The non-graded district schools have furnished far more than their percentage of

successful men. There are, of course, several causes for this, but one of the chief factors seems to be the large play which these schools give to the phenomena of imitation. It is, in fact, quite essential to the child that he be provided with a reasonably large group of divergent models. In a properly conducted school the children learn far more from one another than they do from books or teachers. "In the old-time school, where the end sought was erudition rather than education, the process of cramming might have been facilitated by the uniformity of the children, but in the modern school, where the whole effort is to promote growth and development in the children, the chief needs are a stimulating environment and a reasonably wide range of models for imitation."²

In a room where there are several grades, the children in the lower grades gain perspective and their minds are, in a large measure, prepared for the matter before they reach it in the regular course. This has a great many advantages which of themselves, apart from any other consideration, would go a long way towards counterbalancing the disadvantages usually supposed to exist in rooms with several grades.

There is a third advantage in this arrangement in the fact that the pupils are compelled to rely on themselves to a much greater extent than is usual in cases where all the children in the room are in the same grade.

HOME TASKS

"Which is better, the modern method of having few or no home tasks, or the old way of preparing nearly all the studies at home?"

There are many aspects to this question which must be taken into account before a satisfactory answer can be given. The present tendency in the closely graded school

²Shields, *The Education of Our Girls*, p. 61.

results in hypertrophied mental tissue, if the term may be allowed. The pupil is merely receptive; the teacher does the work. The result is that when the pupil has finished the work in the elementary school and high school, and presents himself to the college, his condition may be aptly described in the words of Mr. Dooley: "The President takes the boy into his Turkish room, offers him a cigarette, and says: 'Now, me dear boy, you are admitted. What brand of larnin' do ye wish studied for ye by me competent professors?'" The machine methods which have gradually asserted themselves in the public school management of this country demand more and more work of the teacher and less and less of the pupil. There must be no home tasks; and, in fact, the child is seldom called upon to do any real studying. He gives a listless attention to the teacher while she explains away all the difficulties of the lesson and a still more listless attention to the recitations of the forty other children in the room. In the non-graded school-room, in spite of all its disadvantages, the pupil had to work out his own problems with help and guidance from the teacher only when absolutely necessary. Having learned how to work and to rely upon himself, he gladly took up his tasks in the evening at home.

But all this has been changed in our day of softer discipline and socialistic tendencies. The present theory seems to be that everything must be done for the pupil; he must do nothing for himself. His parents feed and clothe him; the school supplies him with books, paper, pencils, and with an education ready-made. The next step in advance, if we are to judge by recent tendencies in some of our large cities, will be the taking over by the school of many of these home functions. The children will receive in the schools their medical attendance, their morning bath, their breakfast, and their instruction in sex hygiene.

Whatever may be decided upon for the children in the primary grades, there can be little question that the older pupils should prepare their lessons at home. The only legitimate end of the work in school is to prepare self-reliant, self-helpful citizens, and this end cannot be attained unless the children be taught to work while away from the eye of a task-master. The one great danger of home tasks is that the children may find, in the older members of the family, unwise help. The teacher may be deceived by the work presented and assign tasks, on this basis, which are quite beyond the unaided powers of her pupils. As time goes on, the children, under these conditions, will become more and more parasitic. The foundations prove too weak to support any reasonable superstructure of knowledge, but after all, this objection is more theoretical than practical. The competent teacher will not experience much difficulty in determining for herself whether the pupil's work is genuine or not, and she can deal with her pupils accordingly. Moreover, if competitive work is absent from the school, as it should be in the elementary school at least, the pupils will not be in great danger of appealing to others to perform their tasks. Every normal child finds delight in working out his own problems and the more success he meets, the more impatient he becomes of the meddlesome interference of those who would deprive him of the real reward of study, the joy of conquest.

SPECIAL TALENTS IN SCHOOL CHILDREN

"If a teacher should remark an aptitude in a child for a certain branch, should she not give special attention to the development of this talent?"

A record should be kept of the special aptitudes of all the children in the school, but the child's greatest need during the developmental period, at least during the

period preceding puberty, is symmetry and balance. Where this is absent, a healthy mental development can not take place. When the time comes for special and vocational training, it will be of great value to know what the child's native tendencies are, for these point the way to the proper life-work for him. But in the period of symmetrical development, where a broad basis must be secured for mental life, it is the business of the teacher to resort to every means within her reach to secure and preserve symmetry. In fact, this is one of the teacher's chief functions. She must preserve balance and symmetry in the unfolding lives of the children committed to her care. She must protect the precocious pupil from over-stimulation; she must encourage and stimulate the over-grown, dull pupil; she must preserve as far as possible the balance between the physical growth and the mental development of all her pupils. "But balance in mental development, in the sense of symmetry, is more immediately dependent upon the teacher than any of the other balances in the mental process. In organic development symmetry is secured by the life-principle which controls the process of development in the organism. Symmetry in the conscious development of animals is similarly dependent upon forces resident in the individual, which are known to us under the name of instincts. In the human infant, however, instincts have largely disappeared and symmetry in the developing mental life of the child is secured, if at all, through the conscious efforts of the parents and the teacher."³

Where a child exhibits a special aptitude for any one branch, he is likely to devote to it an undue proportion of his time, for he finds in it a source of constant delight, whereas his failures along other lines for which he has less native talent are likely to discourage him and to beget a profound distaste for the subjects in question. Under

³Shields, *The Psychology of Education*, p. 117.

these conditions the most imperative need of the child is stimulation and encouragement along the line where there is least native tendency, and it is here that the teacher should prove of greatest assistance to the pupil. Of himself, the child is, for the most part, helpless. His mental life, like other forces in nature, is likely to follow the lines of least resistance. It is the function of the teacher to see to it that erroneous tendencies are checked and that the child is allowed to come into the full inheritance of his race. The teacher will seldom be called upon to discourage the child from working along the line of his native talent, but he should encourage him in other directions and seek to awaken his interest in a hundred ways.

AWAKENING INTEREST

“How might mental appetites for certain branches, for which the child feels no desire, be aroused?”

An adequate answer to this question would involve a large part of a treatise on methods, but a few principles may be cited which will prove serviceable. An over-dose should not be given in the beginning of any study. Here, as in the case of physical appetite, we should make haste slowly. All coercion should be avoided. To force a child to partake of any dish, especially in large quantities, is a very unwise procedure if we aim at cultivating in the child an appetite for the food in question. This rule holds as rigidly in mental life as it does in physical life. The new subject should be approached from the side of its relation to previously known subjects, or from the bearing of the new subject on some practical interest of the child.

Much more care and skill is required in overcoming a child's distaste for a subject than in cultivating a taste for a new subject. The procedure, however, in both cases

is largely coincident. In overcoming a distaste, however, it is usually necessary to begin by the removal of misconceptions and by presenting the subject in some large and luminous way that will lay hold of the children's imagination and place before them the benefits to be derived from a mastery of the subject in question. Children who have a highly developed taste for drawing and painting may be led to develop a love for reading by showing them how reading will help them in their chosen field, and once this point has been gained, the tactful teacher will find little difficulty in arousing their interest in many other things which literature holds for them. Similarly, when children dislike mathematics, the teacher should first remove as far as possible their misconceptions of the subject and then interest them in the mathematics involved in some construction work upon which they are engaged.

HOW FAR SHOULD TECHNICAL DISTINCTIONS BE MADE IN BOOKKEEPING TEXTS?

It stands to reason that every student of bookkeeping should be familiar with the ordinary terms used in the art that he is endeavoring to master. But it is not supposed that such students know the meaning of the entire nomenclature of accountancy. Between these two degrees of knowledge lies a wide, debatable field. I take it for granted that no young man is entitled to a diploma who cannot distinguish clearly between notes payable and notes receivable, resources and liabilities, net credit and net insolvency, a promissory note and a bill of exchange, single and double entry, a resource inventory and a liability inventory.

But in a final examination teachers do not hesitate to exclude questions like the following: Differentiate these accounts—open, mutual, representative, summary, real, current, balance, impersonal, negative, nominal, controlling, personal, adjustment, private, bank, depreciation, proprietor's. While all of these terms are really important in their own place, it can easily happen that a youth may be highly serviceable as a bookkeeper and still be unable to define two-thirds of them. It is desirable, but not absolutely necessary, that he know the difference between quick items, slow items, and temporary items; between trading account items and loss and gain items, in an analytical statement.

The task set me is to divide the vocabulary of accountancy, to point out what a bookkeeper must know, what he should know, what he may know; in other words, to show which terms are essential, which integral, which auxiliary.

I am confronted by difficulties not easily surmountable. Had our business schools throughout the country the same textbook, the same length of course, the same kind of pupil, the problem could be more easily solved. Unfortunately for my purpose, this desirable sameness is not in evidence.

It is not my intention to find fault with authors, or to decry competition, or to blame individuality, or to discourage orig-

inality; but I deplore the fact that bookkeeping texts of our day are decidedly ununiform in definitions and in the use of terms. The impelling motive for this unhappily diverging mode of procedure seems to be no other than that one publication may be different from all others. Whether or not the end justifies the means, I leave discriminating teachers to decide. Certainly it would be imprudent, not to say hazardous, for one author to appropriate word for word the definitions of another. Such conduct might be styled plagiarism.

But why not have standard definitions for bookkeeping terms? A dictionary is edited by experts whom it is no easy matter to excel in the choice of words necessary to convey the exact meaning intended. Why ignore the fruit of their labor and give the world something inferior? Webster says, "Bookkeeping is the art of keeping accounts." Is that not concise and correct?

"Bookkeeping," says an accounting encyclopedia, "is the science of correctly recording business transactions connected with the exchange of values." This definition is objectionable for several reasons. In the first place bookkeeping is more than a mere correct record of business transactions. Otherwise a daybook would be sufficient. In the second place the word *science* is questionably employed. In the same volume I find this: "Bookkeeping is an art. * * * The exponent of the science is the public accountant, the exponent of the art is the bookkeeper." There is a lack of consistency shown here. What is an art on one page is a science on another. In the third place the phrase "exchange of values" is unfortunate. It is a mistake to use important terms without defining them. In business usage value signifies worth, purchasing power, utility, the aggregate properties of a thing by which it is rendered useful or desirable. Does it seem right to say that this is exchangeable? A trained voice, skill in gardening, wit, friendship, have value; still we do not speak of exchanging them, for that would be absurd; but we may secure the services of the person who possesses one or other of these excellencies.

Medicine enters into business transactions; and though the price may be high, it is of no value, though useful to a sick child who will throw it out of the window if it can. And this

same medicine may be exceedingly valuable to the physician whose reputation it sustains by effecting cures. Hence, in a sale of this kind the medicine is exchanged and not its value, since the latter is the estimate both the doctor and the child have of it.

Another instance of how widely authors differ in their definitions is the case of interest. Webster says, "Interest is premium paid for the use of money." An author of a bookkeeping text informs us that "the use of money is interest."

Leaving these unpleasant drawbacks aside as evils inevitable in our time and our condition, certain broad, flexible rules may be formulated to guide us in determining how far technical distinctions should be made in bookkeeping texts.

1. The vocabulary ought to include all strictly fundamental terms, *i. e.*, such as are necessary in comprehending the laws or principles that govern the art of bookkeeping. Special terms should be deemed to be of secondary importance. Words that belong to accounting, as such, and as distinguished from bookkeeping, had better be omitted. In order that the student may study after leaving school, let him understand the terms used in trade magazines.

2. Mental confusion, readily caused by the overcrowding of technicalities, should be avoided. Too much quinine does more harm than good, and the undue multiplication of words new to the student, bewilders, discourages.

3. Hairsplitting distinctions may be discussed with much mental profit by professional accountants, but they should not be broached to a class of bookkeepers. A true educator teaches the essentials first, then what is useful; and, lastly, what is ornamental.

4. Disputed questions are out of place in a manual designed for beginners. Pupils, as a rule, have implicit confidence in teachers and authors. It is unwise to shake this without a grave reason.

5. Some terms should be mastered thoroughly and indelibly impressed on the memory; others ought to be studied carefully, though not necessarily learned by rote; others again may be discussed or omitted at the discretion of the teacher. To

facilitate the application of this suggestion, three sizes of type might be used in the text.

6. The comprehensiveness of the vocabulary to be learned by bookkeeping must be regulated by

- (a) Width and length of the course.
- (b) The mental capacity of the students.
- (c) The extent of general knowledge already acquired.
- (d) Previous acquaintance with the subject.

7. The terms used in the bookkeeping class should be those employed by accountants in general. All provincialisms, oddities, one-author words, had better be eliminated. Otherwise valuable time is wasted.

8. A practical consideration for both author and teacher is to have in view the removal of any embarrassment that might confront the graduate in meeting for the first time with experienced bookkeepers. This requires familiarity with the terminology of the counting room. Hence the advantage of knowing what kind of business house the youth is to keep books in. It would be well to impress him with the notion that his knowledge of bookkeeping is limited, that his method of attaining results is not the only one, that he should avoid writing for the local newspaper on the subject.

9. Since technical language is generally uninteresting to immature minds, much discretion ought to be used in presenting it to the younger pupils. It is possible to free it considerably from dryness, however, and to make it hold the attention of all except daydreamers, dullards, and devil-may-cares. One may use it much more freely before students of a university than before those of a business college. The latter need a larger share of stimulation, attraction, persuasion, than the former.

10. To emphasize important distinctions is truly educational; but to lay stress on personal whims, to harp on evasive or imaginary differences, to make mountains out of molehills, to wrangle over the relative merits of "tweedle dum" and "tweedle dee," is the height of folly. Examples of this kind of nonsense are: Shall we close the proprietor's account with "To Capital," "To Present Worth," or "To Balance"? When journal and daybook are combined, should the explanation and the journal entry be on the same line? And if so, which should

be on the right side? Should the journal be dated at the left, or in the center? To all such questions the answer is, "As you like it." Do as you please. One way is just as correct as the other. It is all a matter of taste, and not a subject for disputation.

11. The small, unqualified author who is multiplying terms needlessly and who mistakingly thinks he is rendering a service to our profession, should be drummed out of town. A blunderer answering to this description is apt to offend not only once but in more than one way. Doubtless self-infatuation will induce him to frame definitions, coin words, make useless and obscure distinctions, introduce fads, and, by virtue of ability in advertising, succeed in ousting texts far superior to his own.

N. J. CORLEY, O. PREM.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The students enrolled this year at the University, both lay and ecclesiastical, form a highly representative body. They come from thirty states of the Union, and the following foreign countries: British West Indies, Canada, Ireland, England, France, Germany, Russia, Hungary, Bavaria, Cuba and the Philippines. Of the ecclesiastical students 142 are novices of the several religious communities whose colleges adjoin the University. They are distributed as follows: Dominicans, 37; Holy Cross, 31; Paulists, 27; Marists, 22; Franciscans, 19; Sulpicians, 4. The diocesan ecclesiastics number 58; 43 are residents in Divinity Hall, and 15 in the Apostolic Mission House; 160 lay students, graduates mostly of our leading Catholic colleges and high schools, bring the total registration to 360.

A. O. H. SCHOLARSHIPS AT THE UNIVERSITY

The Hibernian Scholarships at the University continue to increase in number. Mr. John Joseph Phillips of New York City was appointed in January, after a successful examination, to one recently founded by the division of the Order in New York County. Mr. Charles Patrick McDonnell of Florence, Mass., Mr. Christian James McWilliams of Brooklyn, N. Y., and Mr. James Enright Woods of New London, Conn., are holders of similar scholarships—the gifts of divisions established in their several localities. With those who are expected to come from Illinois, Indiana, and Montana in the near future they will form a considerable student body pursuing courses in the language, literature, history, and antiquities of Ireland. A condition of these scholarships is regular attendance of the holders at the courses conducted by Professor John Jos. Dunn, Ph. D., who occupies the Chair of Gaelic Language and Literature founded by the Hibernians at the Omaha Convention in 1894.

NEW SOCIETY OF ORIENTAL RESEARCH

The St. John Chrysostom Society has been lately organized at the University for the purpose of studying liturgical and historical questions bearing on the Oriental Churches. Its officers are: Honorary President, His Eminence, James Cardinal Gibbons; President, Rt. Rev. Monsignor Thomas J. Shahan; Vice-President, Rev. Henry Hyvernau, S. T. D., Professor of Semitic Languages and Biblical Archaeology at the University; Treasurer, Rev. Paul Sandalgi; Secretary, Rev. Sigourney W. Fay.

The Rev. Dr. A. Vaschalde of the Department of Oriental Languages at the University, is now preparing for the *Corpus Scriptorum Christianorum Orientalium* an edition of the ancient "Book of the Union," which was written by Abbot Mar Babai (569-628). This work is one of the most important in Syriac literature, and is still considered by the historians of the East as their official theology on the Incarnation. Its publication under the auspices of the St. John Chrysostom Society will be a valuable contribution to Oriental philology.

SUMMER SCHOOL AT THE UNIVERSITY

Arrangements have been completed to hold a Summer School at the University, July 3-August 4. It will be open to Sisters and laywomen. The courses of instruction are designed especially to meet the needs of teachers and are to be given by members of the University Faculties. Those who attend the school will find suitable accommodation either in the Halls on the grounds of the University or in the neighborhood. A schedule of the courses including detailed information, has been prepared and will be sent on application.

A DISTINGUISHED COLLEGE PROFESSOR

Professor James Farnham Edwards, who died January 17, had been a member of the faculty of Notre Dame since 1888. For twenty-five years he occupied the chair of history, and until his death filled the office of University librarian. To him the Lemonnier Library owes its origin and organization. The Bishops Memorial Hall was also founded by him, and through his efforts, extended over many years, it has become a veritable

treasure-house of documents, portraits, and relics of priceless value for the future historians of the Church in this country. The Laetare Medal, which is annually bestowed by the University on some distinguished Catholic for notable service to the Church or State was originally suggested by him.

Notre Dame has suffered a distinct loss in the death of Prof. Edwards, one of her most devoted sons. As the Ave Maria says: "His services will be appreciated to the full when there is realization of the difficulty of finding anyone to continue them."

THE NEW YORK CHILD WELFARE EXHIBIT

Extending from January 18 to February 12, the New York Child Welfare Exhibit represented one of the most significant congresses in the interest of the city child that our country has seen in recent years. It took place in the Seventy-first Regiment Armory, and we are informed that immense crowds visited the various exhibits, and attended the conferences and discussions which were held every afternoon and evening. The general committee of the Exhibit aimed to present to the judgment of the public the results of more than a year's painstaking research into all the aspects and conditions of city life which affect the child for good or for evil. More than three hundred social workers, educators and investigators, and persons deeply interested in the well-being of children have freely volunteered their time and skill for the study of these conditions. Their findings when presented in the graphic and interesting form of the exhibit called for an outlay of \$70,000.

Committees on Associations, Clubs, Health, Homes, Laws, Libraries, Museums, Public and Private Philanthropy, Streets, Recreations and Amusements, Schools, Social Settlements, Work and Wages, etc., furnished exhibits which purposed to give a comprehensive picture of the results already realized by the organizations working to promote the intellectual, physical, and moral welfare of the child. The Committee on Conferences provided addresses from prominent educators and public men on practically every phase of this manifold activity. The recommendations of the various conferences were considered as a whole on Friday, February 10, with a view to obtaining

definite and practical results from the Exhibit, and promoting whatever legislation seemed advisable.

Judging from the list of exhibits, and from the program of the conferences printed in the official handbook, the congress endeavored to be widely representative. Under the exhibit on Moral Education we note that the books recommended to parents for their children are divided into distinct groups for the Catholics, the Protestants, and the Jews. Rev. Joseph F. Smith, Superintendent of Catholic Schools in the archdiocese of New York spoke on "The Strong and Weak Points in New York City Sunday Schools from the Catholic Viewpoint."

TESTIMONIAL TO CHIEF JUSTICE WHITE

Special significance was attached to the Annual Founder's Day Banquet of the Alumni of Georgetown University held in Washington on January 21. In many respects it was a testimonial to the newly appointed head of the Supreme Court, Chief Justice White, a member of the class of '62, and former president of the Alumni Association. A reception to the Chief Justice preceded the banquet and those who attended formed a notable gathering. The more prominent guests of the evening were the senators and representatives of Louisiana, the Chief Justice's native State, members of the Diplomatic Corps, Associate Justices of the Supreme Court, and distinguished jurists from many parts of the country. The speakers included Ambassador Bryce of Great Britain, Associate Justices Harlan, Lamar, and Day, Rev. Eugene de L. McConnel, S. J., historian of the University, John W. Yerkes, Professor William Howland Wilmer, M. D., of the Medical Department, and other well-known men in public life. Mr. George E. Hamilton, president of the Alumni Association, acted as toastmaster.

Ambassador Bryce in his speech declared that there has never been a President better fitted to select members of the Supreme Court than President Taft, and that the Supreme Court has never been more firmly rooted in the public confidence than at present. The Chief Justice in his reply to a toast said: "The talk of socialism, and anarchy, and the disruption of our institutions, which comes as a miasma to our minds under varying conditions of life, fades out of my mind

when I face such a gathering as this. In such American minds and hearts as these, which have their counterpart all over our country, is the perfect and generating source which will fortify and transmit unbroken to future generations our free and noble institutions.

"Until I became charged with the duty of presiding over the Supreme Court it never came home to me how truly that body stands for the progress, success, and benefit of the American people; and it is not an institution separate from the country, restraining and controlling all other institutions, but a court in direct contact with the best and most enlightened American minds, unfolding those minds for the lasting benefit of our people and our institutions."

THE NEW UNIVERSITY OF THE HOLY GHOST

The Pittsburgh College of the Holy Ghost will soon enjoy the rights and privileges of a university under the laws of the State of Pennsylvania. The State College and University Council has acted favorably on the petition of the college for a new charter, and the matter now rests with the Court of Allegheny County for approval and confirmation. It is expected that the University will be empowered to confer degrees in law, medicine, dentistry and pharmacy.

FARMER'S INSTITUTE AT CATHOLIC SCHOOL

The Lincoln Agricultural School, of Lincolndale, New York, was recently the scene of a successful Farmer's Institute. An unusually large number of farmers from the surrounding country assisted at the exercises of the day, and took occasion to inspect the work of this modern school in farming and dairying. The proceedings of the institute were as follows:

Opening remarks, Edward Van Alstyne, of Kinderhook, N. Y.; "How to Make Clean Milk," Professor H. A. Harding of the New York Agricultural Experiment Station, Geneva; "Farm Management," John H. Barron, a practical farmer; "How to Restore Fallow Land," Cary Montgomery, formerly professor of experimental agronomy at Cornell; "Economical Feeding," Mr. Van Alstyne; "Poultry," Mrs. George Monroe, of Dryden,

N. Y., one of the most successful breeders of domestic fowls in New York State.

Lincoln School is under the direction of Brother Barnabas of the Brothers of the Christian Schools, and represents the efforts of the managers of the New York Catholic Protectory to provide a useful training for the boys entrusted to them, while at the same time giving them the advantages of healthy home life on the farm. It is a comparatively new departure in the field of charitable and educational work, and in its management on the lines of the family home has a decided advantage over the institutional methods which have been necessary in the past. Here with smaller numbers, home environment, practical instruction, and healthful occupations, greater facilities for segregation and individual attention, many serious problems in the education of wayward, destitute and unfortunate children are meeting satisfactory solution. It is gratifying to learn of the steady progress of Lincoln School, and to see that in these days of deserted farms such a movement as it represents is already assured of permanent support and encouragement.

NEW CATHOLIC COLLEGE FOR WOMEN

The famous Academy of Mount Saint Vincent-on-Hudson reports a successful first half-year in its new field of college education. The pioneer classes which opened in September for freshmen and sophomores registered thirty students. The faculty now fully organized consists of twenty-one professors, assistants, and instructors, some of whom are well-known members of the teaching staff of St. Joseph's Seminary, Dunwoodie, N. Y.

The year began auspiciously with visits from their Eminences, Cardinal Vannutelli and Cardinal Logue, who came as guests of Archbishop Farley of New York. Other distinguished visitors were Archbishop Bourne of Westminster, and Bishop Albano of Rio de Janeiro. The following special lectures were given during the Fall term; "Tasso's Jerusalem Delivered," and "The Merchant of Venice," two lectures by Mr. C. E. Griffith; "The Poet, Father Tabb," by Professor Francis D. New; "Biology in the Home," four lectures by Dr. James J. Walsh;

a course of six lectures on the "History of Ancient and Medieval Education," by Rev. William Turner, D. D., of the Catholic University of America.

A FRUITFUL TEACHING CAREER

After a teaching service of forty years Brother Fidelian of the Brothers of the Christian Schools departed this life on January 16. At his own request he was buried in the cemetery of the Normal Institute of his community at Glencoe, Missouri. Brother Fidelian (James O'Connor) was born in Cork, Ireland, and at his death was sixty-five years of age. His youth was spent in Detroit. Entering religious life in 1870 he became an indefatigable worker in the organization and development of boys' schools in the South and Middle West. His occupations were successively those of grade teacher, director of schools, and college professor. In the eulogies which appeared after his death his peculiar zeal for the welfare of his pupils was admirably related. Brother Fidelian, it appears, was in this respect more than a local influence. He never forgot or lost interest in those who came under his care, and by correspondence and visits, whenever possible, he guided for many years scores of his former students in their professional and commercial careers, and held them to the principles of living they had been taught in the Brothers' School.

One phase of his educational work has been unfortunately omitted in the current accounts of his life. It was that which undoubtedly attached him so strongly to the clergy with whom he was associated, and for which many in a wider sphere than that in which he labored must be grateful. He was especially zealous in the preparation and instruction of sanctuary boys, and to give others the benefit of his long and successful experience in the work he compiled the "Acolyte's Companion." This appeared without his name—as the work of a member of a religious community—and was intended as a ceremonial and prayer-book for acolytes. It also contained rules and regulations for the establishment and maintenance of sanctuary societies, and for its general utility and accuracy enjoyed a wide circulation. Let us hope that future editions will bear Brother Fidelian's name, as a modest tribute to his memory, and an in-

spiration to our Catholic youth who serve at the altar to emulate his sterling virtues and imitate his sacrifices as a religious and a teacher.

TRINITY COLLEGE NOTES

Reverend Mother Marie-Aloyse, Superior General of the Sisters of Notre Dame of Namur who is making a visitation of all the houses of her congregation in the United States, was at Trinity College January 13 to 17. The students tendered her a reception on the thirteenth, consisting of an excellent musical program and an address of welcome, to which the Reverend Mother responded in terms that showed her great interest in the welfare of the College and her pleasure in making acquaintance with the students. On the seventeenth she was present at the classes and lectures. Mother Marie-Aloyse is the first superior-general of the Notre Dame Community to visit America.

The mid-year examinations took place January 18-24, and were followed by the annual retreat of three days for all the students. The Rev. George Fargis, S. J., conducted the exercises. The work of the second semester began on Monday, January 30. Thirty-five seniors are candidates for degrees in June.

LECTURES ON ARISTOTLE

A series of six lectures on "Aristotle and His Influence in Modern Times," was delivered during January and February at the Academy of Music, Brooklyn, N. Y., under the auspices of the Brooklyn Institute of Arts and Sciences, by Rev. William Turner, S. T. D., Professor of Philosophy in The Catholic University. The following is the list of dates and subjects:

Jan. 6.—"Aristotle's Life; His Relation to Socrates and Plato; His Influence on His Own Times; His Writings; The Character of His Genius."

Jan. 13.—"Aristotle as Founder of Logic; Aristotle as a Scientist; Subsequent Development of Aristotelian Logic; Aristotle's Influence on Subsequent Scientists."

Jan. 20.—"Aristotle as a Psychologist and Metaphysician; His Work on the Soul; His Metaphysics; Later Interpretations of His Doctrines in the Commentaries."

Jan. 27.—"Aristotle's Ethics, Theory of the State and Theory of Art."

Feb. 3.—"Aristotle in Relation to Medieval Christianity."

Feb. 10.—"Aristotle and the Humanists; His Influence on Modern Science, Philosophy, and Literary Criticism."

WINONA SEMINARY NEWS ITEMS

The public essays recently presented at Winona Seminary, Winona, Minn., were, we are pleased to learn as interesting as they were timely. In January "The Fall of Portugal," and "Music and Drawing in the Elementary School," headed the program supplied by the senior class. The February group included: "The Universities of the Middle Ages," "Language Study in the Secondary School," and "The History of Wisconsin." Other subjects to be treated later are: "The Economic Importance of Wisconsin," "Our Three Southern Poets: Sidney Lanier, Father Tabb, Father Ryan," "Old Celtic Songs and Romances," "Every-Day Life of the Romans"—a varied list, showing that both the interests and the capacities of the students have been respected.

On February 9, Mr. Richard Burton, Ph. D., continued the Artists Course at the Seminary with a lecture on "The Poetic Drama." He will be heard again in March on "Wits and Dreamers." March 10, President L. D. Harvey of Stout Institute will lecture on "Culture and Utility Values in Education." March 18, Mr. William Rhys-Herbert will speak on "Harmony, the Essential Differences Between the Earlier and Later Forms." March 12, Miss Mary A. Molloy, Ph. D., will explain "The Art of the Short Story." May 26, President H. L. Southwick of Emerson College will give a reading of "Twelfth Night."

THE BOY SCOUTS OF AMERICA

The National Council of Boy Scouts of America met in Washington, D. C., on Feb. 14 and 15. The members, escorted by a patrol of Scouts, were received by President Taft at the White House. In his address the President pledged his support to the movement, which he considered to be of inestimable promise for the moral and physical welfare of American youth. At the banquet of the Council, held in the New Willard on Feb.

14, a stimulating letter from former President Roosevelt was read, and addresses were made by Ambassador Bryce, Gifford Pinchot, Dr. Charles P. Neill, of Washington. Daniel C. Beard, Mortimer M. Schiff, John Alexander of New York, Richmond Pearson Hobson, Norman L. Schiff, and Rt. Rev. Thomas J. Shahan of the Catholic University.

Mr. James E. West, Executive Secretary of the National Council, in reviewing the movement in America, said: "It has swept over the country like wild-fire, and there are now approximately 300,000 enrolled under the banner of The Boy Scouts of America * * *. The government has grown so fast, and groups of scouts are springing up in such a rapid way all over the country that we have been more than pressed in our desire to give adequate field supervision, and, at the same time, think out the problems facing us. We have carefully abstained from every appearance of commercializing the movement, and have set our faces absolutely against the exploitation of the American boy by unscrupulous advertisers * * *. The outlook before the movement is most promising. Although there is not a single state in the Union that has not been touched by us, yet there are thousands of boys who have not been reached with the idea. The four thousand leaders can be multiplied and remultiplied before our task shall have been accomplished."

President Taft and Colonel Roosevelt were elected Honorary President and Vice-President respectively. Other officers elected were as follows: Colin H. Livingstone of Washington, President; D. L. Dulaney of Bristol, Tenn., first Vice-President; Milton A. McKea of Detroit, second Vice-President; George D. Pratt of New York, Treasurer; Ernest Thompson Seton Chief Scout; William Verbeck of Albany, N. Y., Daniel C. Beard and Col. Peter S. Brown of New York, National Scout Commissioners.

In order to establish an effective organization of the movement, plans were set on foot to raise the sum of \$40,000, and before the Council adjourned \$20,000 of that amount had been subscribed.

UNIVERSITY STUDENTS JOURNAL

The University Symposium, the newest of periodicals issued at the Catholic University, made its initial appearance in February. It is edited by the students, and is designed to portray the manifold activities of the University in the religious academic and athletic spheres. It will be published monthly from October to July. Mr. William A. Mc Guire, A.B., fills the office of Editor-in-chief, and is assisted by Mr. Henry B. Andrews, '12, and Mr. Joseph Boilin, Jr., '11, as Associate Editors. The staff also includes representatives of each of the Schools of the University, and special writers on the Alumni, news and athletics.

The first number appears in handsome dress, and offers forty pages of reading matter, which will interest all friends of the University. THE CATHOLIC EDUCATIONAL REVIEW wishes The University Symposium a long career of usefulness and prosperity.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

A History of Education During the Middle Ages and the Transition to Modern Times, by Frank Pierrepont Graves, New York, The Macmillan Company, 1911, pp. XV, 328.

In an earlier volume, "A History of Education Before the Middle Ages," Professor Graves studied the educational process from the standpoint of the development of individualism. The same method of interpretation is now applied to the period of the Middle Ages and the four subsequent centuries. The book opens with an account of the monastic schools and closes with a survey of the situation which prepared the way for Rousseau. Within this wide range the historian naturally deals with those systems and institutions which embody the educational activity of the Church and are consequently of prime interest to the Catholic student. While the treatment of these is not sympathetic, it shows a willingness to give some credit to the medieval schools and their successors and even

administers an occasional rebuke to certain inveterate prejudices regarding the "Dark Ages." On the whole, however, the verdict is unfavorable. "Assimilation and repression are thus the key to the Middle Ages, and until the bondage of authority, convention and institutions was broken, progress was impossible" (p. 3). It is admitted that "there grew up within mediævalism itself factors that, with the development of intelligence, were destined to lead to individualism and advancement" (ibid.), but again the aim of Catholic education after it had been stirred by the upheaval of the sixteenth century, was "religious and repressive." Some good features are discovered in the work of the Jesuits and Christian Brothers, but it is stated that "reason was held, except by the Jansenists and Oratorians, who did not exert much influence, to be out of place and to be utterly unreliable as a guide in education and life" (p. 235). Protestantism likewise is charged with the distrust of reason and individualism; in its education there was about as little liberality as in that which it sought to supplant. "Except for launching the idea of civil support and control, the Reformation accomplished but little directly making for individualism and progress either through the Protestant revolts or the Catholic awakening. Education fell back before long into the grooves of formalism, repression and distrust of reason" (p. 237).

These estimates are obviously based on the assumption that progress in education is measured by progress in individualism, and the value of the assumption depends on the meaning that one gives to individualism. This, in its extreme form, was exemplified by the Greek sophists who can hardly be considered as representing the highest educational ideal. In fact, Professor Graves has shown in his earlier work that when this sort of individualism triumphed, "education was conducted simply as a means to personal development or happiness without regard to one's fellows." It is not then the development of individualism pure and simple that must be taken as the criterion of progress; the development itself has to be guided by some higher standard. In the selection of this standard again, appeal will be taken to philosophical and religious teachings

as well as to social requirements. Until this is done and due limitations are set on self-seeking, individualism is rather the beginning of decay than the goal of progress; and one important lesson of history is that which shows the fatal result to society and to each member, of an undue stress on the individual as such.

EDWARD A. PACE.

**Sixteenth Annual Report of the Superintendent of Parish
Schools of the Archdiocese of Philadelphia, 1901-10.**
Dolphin Press, Phila.

The latest report of the Rt. Rev. Superintendent of Parish Schools of Philadelphia gives an excellent account of the condition of schools in the archdiocese. It will be of interest not only for the statistical data furnished for each and all of the schools but also for the judicious recommendations it offers towards the solution of many problems in school administration. Monsignor McDevitt takes occasion in his reports to place before the members of the School Board and the teachers of the archdiocese a comprehensive view of the important questions under discussion among leading educators, and applies the accepted results of their study to the needs of Catholic institutions. In the present report the questions of elementary and secondary instruction, the preparation and training of teachers are discussed, and while many points for correction and improvement are indicated in regard to the system under consideration, there is likewise "a clear recognition and deep appreciation of its elements of power, and the evidences of its rapid and solid growth."

The volume which, by the way, is well illustrated, also contains the Resolutions of the Parish School Department of the Catholic Educational Association, adopted at the Detroit meeting; the Declaration of Principles of the National Educational Association; a map of the archdiocese showing the attendance in parish and public schools for the separate counties; and a diagram of the school registration in all the dioceses of the United States for 1909.

Monsignor McDevitt renders an inspiring service to the cause of Catholic education by these capable reports. They are

official guides and year books for the teachers of his jurisdiction, and trustworthy records of school conditions for those who are interested in the growth and organization of our great diocesan educational systems. The time will come, and let us hope speedily, when all the diocesan superintendents or secretaries of school boards throughout the country will issue similar reports. We shall then have a constantly growing library of information on the state of Catholic education in the United States whose practical and historical value will be beyond calculation.

PATRICK J. MCCORMICK.

How to Study and Teaching How to Study, F. M. McMurry, Houghton, Mifflin & Company, Boston, 1910, VIII+ 324.

To the extremely limited literature at present available on the science and art of study this little volume of Professor McMurry makes a very welcome and exceedingly valuable addition. The book is full of useful suggestions for teachers and for pupils in every stage of the educational process. The language is simple and the appeal is direct to the experience of the reader without parade of erudition. Good judgment is the most striking characteristic exhibited in the arrangement and selection of materials. It is not hard to convince any teacher that school children do not know how to study and most professors will readily admit that the same fault characterizes the student body in the college and in the university. Professor McMurry does not linger long over the evidence that may be cited in abundance in proof of this, but passes on to an analysis of the process of study and to the means of improving the present conditions. The principal factors in study and their relation to the children are discussed under the following eight headings: Provisions for Specific Purposes, The Supplementing of Thought, The Organization of Ideas, Judging of the Soundness and General Worth of Statements, Memorizing, The Using of Ideas, Provision for a Tentative rather than a Fixed Attitude towards Knowledge, and Provision for Individuality. The conclusions of the book are summed up in a final chapter under the title, Full Meaning of Study; Relation

of Study to Children and to the School. The book is provided with an excellent topical index which adds considerably to its value for the busy teacher.

Whether or not the teacher agrees with the conclusions at which Professor McMurray arrives in every case is of secondary importance. The book cannot fail to produce good results even if it did nothing more than to challenge the teacher and the pupil for a justification of their methods. The pedagogue will naturally desire a fuller handling of the subject and a discussion of the principles laid down in the light of psychology. Illustrious examples go a long way with the young people to give to them the standard of authority, but the more mature mind will inevitably look behind this and seek to gain internal evidence from an examination of the mental processes involved. Thus Chapter III, on Specific Purposes, p. 31, of this book begins as follows: "The scientific investigator habitually sets up hypotheses of some sort as guides in his investigations. Many distinguished men who are not scientists follow and recommend a somewhat similar method of study. For example, John Morley, M. P., in his *Aspects of Modern Study*, says, 'Some great men—Gibbon was one and Daniel Webster was another, and the great Lord Stafford was a third—always, before reading a book, made a short, rough analysis of the questions which they expected to be answered in it, the additions to be made to their knowledge, and whither it would take them. I have sometimes tried that way of studying and guiding attention; I have never done so without advantage, and I commend it to you.' Says Gibbon, 'After glancing my eye over the design and order of a new book, I suspended the perusal until I had finished the task of self-examination; till I had resolved, in a solitary walk, all that I knew or believed or had thought on the subject of the whole work or of some particular chapter; I was then qualified to discern how much the author added to my original stock; and, if I was sometimes satisfied with the agreement, I was sometimes armed by the opposition of our ideas.' " Professor McMurray proceeds to add other examples to these and then enters into an analysis of the aims that should help the young student in the organization of his knowledge. And for the purposes of this book, we are not sure that Professor

McMurry has not chosen the better plan. Nevertheless, we feel that much would be added to the appeal which this elemental principle of study would make to the mature teacher if, by an analysis of the mental processes, it was pointed out how this forecast was necessary to the deepening of interest, to the promotion of assimilation, and to the preservation of individuality. In this way the mature student would come to realize that the making of such a forecast, instead of consuming time, is a great means of gaining time, since an hour of careful thought expended on his knowledge of the subject before delving into what others had to say about it, would enable him to master the book in a small fraction of the time which would be required were he to proceed to its perusal without such preparation. What is said here applies with equal force to most of the material presented in this book. It is probable, however, that such treatment should be reserved for another volume, as it appeals particularly to mature minds and would probably discourage the young pupil whose chief need is authority rather than internal evidence.

THOMAS E. SHIELDS.

The Polite Pupil, for the use of Catholic Parochial and High Schools, Brothers of Mary, Dayton, Ohio, Fifth Edition, 1909, pp. 140.

"When parents entrust their children to the care of a teacher they not only make the latter a partaker of their authority, but in most cases they rely upon educators to supply what they have failed to accomplish. The school is thus held responsible for the good manners of their children, and therefore the unconscious influence of the teacher's example of goodness and grace of manner will not suffice—there must be a direct and systematic course of instruction, and good manners must be made an important branch of study. With this end in view, we have arranged the subject matter in as simple form as possible."